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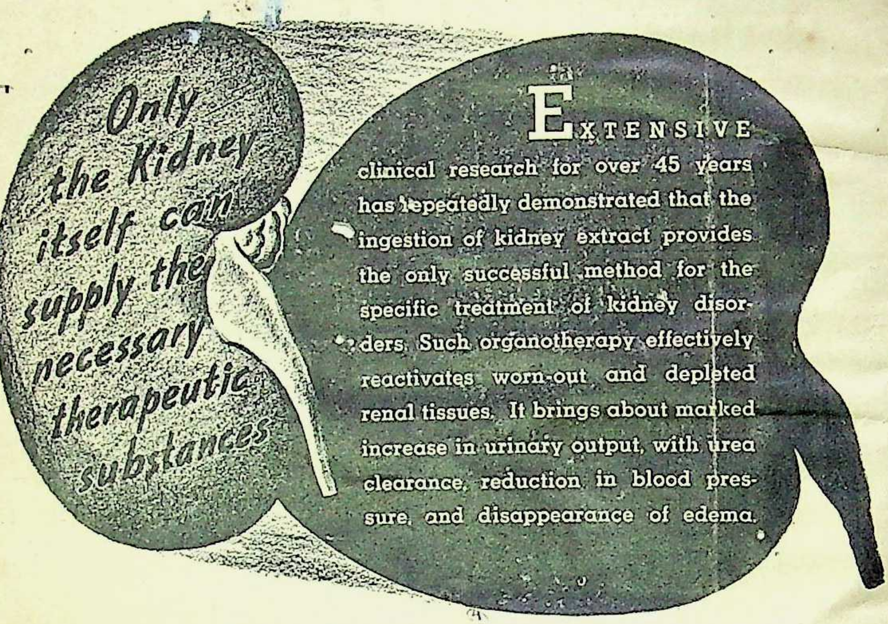
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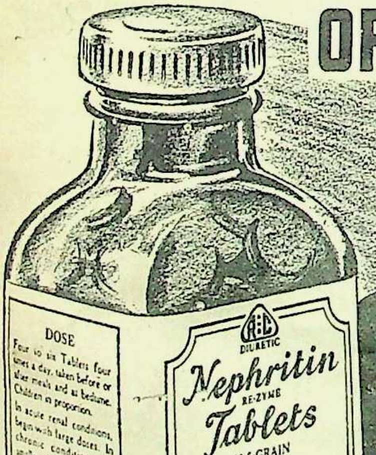
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The Call of the Desert

The Land of Rathors—the Historical city of Jodhpur—it frightened many by the vastness of its distance, and apprehended severity of its unmerciful winter. But the dissuasive factor of deeper significance was whether the Jodhpur Session would record achievements of moment, or transact the mere routine business of the previous All-India conference in the life-less, stereotyped manner. Enquiries had been made of us on this point from various quarters of the Vaidya world, and it was not without trepidation that we sent encouraging replies to all to muster strong on the occasion assuring a making of history.

In fact, all delegates were State guests, though only some were accommodated technically as such. For, the whole show could be made so splendidly possible only through the super liberal munificience of the benevolent State. His Highness the Maharajah had unloosened his purse strings to the wide extent of a couple of thousands, quite true to his tradition of unfailing generosity. The Royal Consort would not prove unworthy of her magnanimous Spouse. She contributed a thousand from her personal purse. Then there was a sanction of three thousands from the State coffers proper. The grand pandal was built up with State paraphernalia, and over the head of the vast assemblage was fluttering a variety of flags, not excluding even the 'union jack'. Let us hope His Highness will consummate this patronage, and the signal achievements of the Jodhpur Congress by an early inauguration of the proposed State Ayurvedic College and Hospital for rapid propagation of Ayurveda in his country. The desert deserted by the Rain-God for the three consecutive preceding years, left no stone unturned, even in the absolute absence of its scant greenery and with the prevalence of acute famine conditions, to provide all possible comforts for its heterogeneous guests.

Never before in the annals of Ayurved had the self-same person been returned to the presidential throne for two successive years. The worthy chap of Lahore must have been the envy and despair of many. But who with proper judgment and appreciation grudge even a third term to this youngest Champion of a unique presidential honours? Accommodating to state environs to all outward appearances though he was a veritable fire-brand. The first explosion of this 880 voltage was exhibited when on the eve of the presidential procession he was being dictated to comply with the conventions of the State regarding ceremonial dress. "I can't persuade myself to be a Proteus. I have conceded the abandonment of Khaddar in the state. I must have at least some degree of my freedom."—Thus he repulsed all hide-bound loyalists. He stuck to his Topi and its colour, even when the Maharajah opened the Congress in his wonted unostentatious way with an inspiring message of welcome and optimism.

The Prince of tacticians in the president with a wise and steady head despite yawning disparity of years with those of the veterans and stalwarts, easily mastered all critical stages of the deliberations in the subjects committee, as also in the plenary conference. Some of the conclusions and solutions finally reached, are of a revolutionary character, prophesying a real recrudescence of the 'Science of life' from the depth of quagmire and emasculation of the quandary.

Jodhpur has set an unprecedented example in every wise The first day of the Session was declared as a State holiday to enable the people concerned and interested to attend the conference. The city was in a ferment of enthusiasm. The presidential procession was watched and cheered from all windows and balconies by fair beaming spectators. The streets were thronged by a vast concourse of enthusiastic citizens. But this is but the superficial side.

The Jodhpur Session is memorable for its exemplary achievements, and Jodhpur has further furnished a salutary inspiration, let us hope, for the other members of the Indian India. The lead for Suddha Ayurveda, to which the only All-India Body of Ayurved, the Mahamandal, stands—unequivocally committed to-day after a long-continued domination of ideological perversion, the right path of our cultural regeneration (without abject borrowings from non-Ayurvedic sources) by commissioning real Ayurvedic Pandits for production of books on the abstruse subjects of the science, the rebutting of aggressive challenges of spurions claimants for superior scientific medical lore, the conception of strength and solidarity of the Vaidya Community by organisational ideals and methods—all these speak for themselves, and volumes forecasting a future for our noble Science quite worthy of the transcendental traditions of its glorious, hoary past. The symphony of the ring of Suddha Ayurveda, released from thousands of throats of the sons of immortality of the Science Eternal, and refreshingly reflected in all addresses, speeches and resolutions at Jodhpur, have left an ineffaceable impress on the mental tablets of all participants of this august Ayurvedic Congress.

While Siv Sarmaji was delivering his learned presidential address in his distinct, stentovian voice, we were spirited away by the great savant of Bombay, Vaidya Jadavji, whose incontestible inducement led us to a retired cosy corner of consultation concerning the questions, connected with the evolution of a syllabus of Ayurvedic studies for the modern day. Said he,—"Let Sarma do the political congress which has its won utility. Here we are to meet as often as we can during these few days, and do the more important Science Congress." So, we sat in conclave, time and again.

Then the stiff-necked happy rivalry of Hardwar, Udaypur and Lucknow to have the honour of the next venue of the Congress. पार्श्वं हिमवतः शुभे’—so impressed Jnanendranathji, President, All-India Ayurvedic Professors' Conference. Udaypur pleaded for having its maiden glory of holding a session. Lucknow went the length of even offering its traditional gross fascinations. Hardwar was prevailed upon to retire in favour of another desert, which did not, however, find favour with the generality of the delegates, who voted preferentially for the other place with the grace of an assurance of a near future chance to zealous Udaypur.

Long live the Mahamandal. Eternally live Ayurveda.

M. K. M.

About the Replenishment of the Tridhatus of Ayurveda

BY

Kaviraj DHIRENDRA NATH ROY, M. Sc.
CALCUTTA

(This article has been written in collaboration with Babasahib Dr. N S. Paranjpe of Poona

According to Caraka, the conjunction of the soul, mind and body constitutes what we call the living body (C. S. I. 1). Of these three, the soul or self is eternal, imperishable and invitiable. The mind and the body can both be vitiated. By body here we mean the body together with the senses. The mind is beyond the purview of the senses ; it is also called the internal sense. That the body is Pancabhutika is accepted by all. But according to Ayurveda, the five senses are also Pancabhutika.

Ayurveda has all along has to deal with the body. So we must thoroughly know the body in and out. For the purpose of Ayurveda, the body is described as a conscious being made up of the five Maha Bhutas in proper proportions (C. S. IV. 6). But Ayurveda did not stop at merely saying that the body is Pancabhautika. It had to go deeper into the question. So they said, the body consists of Dosas, Dhatus and Nalas, S. S. I. 15 ; A. H. I. 11). And these must be **समयोगवाह्ो**, i. e. they must be present in the body in proper proportions. This is the fundamental idea of Ayurveda regarding the human body.

Rasa, blood, flesh, fat, bones, marrow, and semen,—these are the seven Dhatus. Sweat, urine and faeces are the three principal Malas. That the body consists of these substances is easy to understand, because these can be seen by the naked eye. But over and above these, Ayurveda has brought in the three Dhatus —Vayu, Pitta, and Kapha. It is the enunciation of these three substances that is the special characteristic of Ayurveda. Susruta has gone further and said that it is the Vata, Pitta and Slesman that make it possible for the body to exist (S. S. I. 21).

It will be interesting to see how the Tridhatus come to have such an important bearing on the very existence of the body.

The body consists of Dosa, Dhatu and Mala. The Dosas are three, Dhatus seven and Malas three in number, as we have already mentioned. These 13 substances are comprehensively termed the body-Dhatus, because each of them sustains the body in health. The 13 Deha-Dhatus are being carried through their respective स्रोतः's or channels. These may seem absurd at the first glance in the case of such Dhatus as the flesh and bones, but we must remember that every one of the Dhatus is वहनशील or capable of flow at least in its originating or minute stage. Otherwise how can we say that the hardest Dhatu, -the bones - is being formed everyday or nourished by the preceeding Dhatu medas or that the next succeeding Dhatu Majja is being formed from or nourished by the Asthi Dhatu — unless this latter Dhatu, at least in its finest or सूक्ष्म or अणु condition can be conceived to flow from the medas-channel or to the Majja-Srotah (cf. chapter on स्रोतोविमान, Caraka-Samhita). The Tridhatus have a special peculiarity. They pervade the whole body, so all the स्रोतः's serve as Channels for Vata, Pitta and Capha. These three Dhatus can travel through and are present in every Srotah. So the three Dhatus or Dosas are always in touch with the seven Dhatus and the three Malas. These 13 Dhatus of the living body are not only capable of flow, but are also themselves *living organic bodies.*

All the 13 living Deha-dhatus have **उष्मा**, i. e. power of assimilation, of digesting another body and taking up the products of digestion. This is the special property of living matter. Pitta has the highest proportions of Agni, but every other Dhatu has also a proportion of Agni. (cf. **दोषधातुमलादीना-मुष्मेत्यात्रेयशासनम्,** A. H. I. 11). It is the presence of this active Agni (the power to digest, assimilate and excrete) which distinguishes the living from the non-living.

Let us now see what is the mutual relation between the Dosas, Dhatus and Malas. In a nutshell, the position may be stated as follows: That the Dosas are in-coming matter, the 7 Dhatus are stationary and limited within their own channels, whereas the malas are out-going matter. The 3 Dosas have the peculiarity of not only being able to go in and out of every Srotah, but have the additional specific power of coming out of the Srotahs, when required, into the body-cavities like the alimentary canal, and after finishing their particular work, of going back into the Srotahs. It is this property of the Dosas to be able to come out and go back into the Srotahs that we must attribute their constant influence on the seven Dhatus and their peculiar position in the body of being the most powerful agents for good or for evil.

For the proper maintenance and nourishment of the body, the 7 Dhatus must have food. It is the Tridhatus that nourish them. The Malas are the debris or waste-products of the 7 Dhatus. In health, the Tridhatus—Vayu, Pitta and Kapha,—are the nourishers, the seven Dhatus the nourished. In disease, the same Vayu, Pitta and Kapha become the Dosas or vitiators, the seven Dhatus the vitiated; because it is evident that when the food is vitiated, the consumer of that food would also be vitiated.

The seven Dhatus must be fed by the Tridhatu which in their turn take up their own nutriments from ordinary food-materials. This process takes place in the alimentary canal where the coming out (उदीरण) of the Tridhatus from inside the Srotahs primarily takes place. Whenever any food reaches the stomach or the intestines, Kapha, Pitta and Vata come out of the srotahs, mix with the food, digest it and take up its nutritional portion (रस-दोष-सन्निपात). Thus fattened, they go back into the body and one by one supply nourishment to the seven Dhatus. It is, as if, for the benefit of the seven Dhatus mainly, that the three Dosas are themselves nourished first.

Food consists of six Rasas, or strictly speaking, of materials possessing six different Rasas in different proportions. The object of the digestive process is to transform the six Rasas of food to simpler assimilable products. Of the Rasas, the sweet, sour and salt are similar in properties to those of Kapha, pungent-sour-salt similar to Pitta and pungent-bitter-astringent are similar in properties to Vayu. Chemical combination takes place in different parts of the alimentary canal between two groups of matter; the six Rasa-materials of food on one hand and the three highly active body-matter—the Vayu, Pitta and Kapha—on the other. As a result of this combination, we have three Vipakas—the sweet. Vipaka in the stomach, sour-Vipaka in the duodenum and a bitter or Katu-Vipaka in the intestines—and the augmentation respectively of the Kapha, Pitta and Vata Dhatus of the body through the intervention of these Vipakas. The final production of digestion has been termed the food-Rasa (आहार-रस) which is really a conglomeration of the newly-augmented Kapha-Pitta-Vata produced out of the combination of the permanent three Dhatus of the body with the six Rasas of food. In other words, the food-Rasa consists of the fattened Tridhatus. These Tridhatus ultimately nourish the seven Dhatus one by one, their finest parts nourishing the finest Dhatu Sukra (spermatozoa in the case of males, ova in the case of females). So, as an embryo is formed by the union of a spermatozoon with an ovum, we may assert with Susruta that in the Vayu, Pitta and Kapha which are instrumental in the production of the human body.

We shall now see how the Kapha, Pitta and Vata of the body are augmented in the alimentary canal. The food, after being chewed, comes from the mouth-cavity first to the stomach. The stomach is the principal seat of Kapha. When food reaches have, the Kapha *comes out* of its own place in the body, i.e. is secreted into the lumen of the stomach and mixes with the food. By this combination is produced the Sweet-Vipaka and out of this first Vipaka-process is evolved, augmented or replenished Kapha-Dhatu which then *goes back* i.e. is absorbed to join the Rasa-Dhatu and ultimately nourishes the six other Dhatus of the body. This first Vipaka starts from the month (अन्नस्य भुक्तमात्रस्य)

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as is evident from the change of consistency, colour and taste of the food and the process continues into the stomach [illegible] the six Rasas are primarily digested (षड्रसस्य प्रपाकतः).

We shall elaborate this point. The Kapha of the body that is *secreted into* the stomach acts upon the food, splits it up, takes up the sweet-part i.e the sugars (starch converted to sugar whether in the mouth or in the stomach) of the food and is thus itself fed or augmented. The points will be further clarified by an example. A quantity of curd when added to milk turns the latter into curd. The first curd—the **परिणामकर** or causative curd—merges into the other—the **परिणामजन्य** curd—and thus augments itself. In the same way, when the secreted Kapha of the body is poured into the stomach and combines with the food there, it converts, by its own peculiar property, a portion of the food (the Kapha-part) into Kapha-substance. So a quantity of Kapha becomes a larger quantity by being augmented by the Kapha-producing portion of food and in this newly formed enlarged Kapha, of course, we cannot separately distinguish the secreted body-Kapha which was instrumental in picking up the Kapha-part of food. This process of picking-up a particular portion of food in a particular place of the body has been termed by Cakrapani Dutta as the **अवस्थापाक** or reginal or environmental digestion of food (C. S. VI. 15). It is the digestion of food in a particular **अवस्था** or environment.

The characteristic of regional digestion is that if the food contains in abundance the Kapha-producing Rasas—sweet, sour and salt, more specially the sweet—thus during the first stage of digestion in the stomach, Kapha will be produced in profuse quantity in the form of the sweet-Vipaka, the stomach being the special seat of Kapha. On the other hand, if the food contains mainly the pungent, bitter and astringent Rasas, i. e. Rasas similar to those of Vayu, but opposite in properties to those of Kapha, then also a sweet-Vipaka will take place in the stomach but only a very small quantity (स्तोकमात्रं) of Kapha will be produced and the production of Vayu will be inhibited due to want of congenial surroundings. Vayu, in this case, will be produced in abundance in the intestines, which is the most congenial locality for the production of Vayu, being its special seat.

The chief thing to remember here is that Kapha, Pitta and Vata have the power of producing respectively the three Vipakas —sweet, sour and bitter (मधुरादीनां कफादि कर्तृत्वम्—चक्रपाणिः, C. S. VI. 15) The stomach being the special seat of Kapha, it is here that the sweet-Vipaka is produced out of the three Rasas of food similar to Kapha in properties, viz. sweet, sour and salt. Similarly Amla-Vipaka is produced at the special seat of Pitta out of the three Rasas—sour-salt-bitter, and Katu-Vipaka is produced at the special seat of Vayu out of the three Rasas—bitter-pungent-astringent. If it is contended, so says Cakrapani, that it has already been enunciated that the Vipaka of the bitter-pungent-astringent Rasas is, as a rule, bitter, so as the food contains all the six Rasas, there should be bitter-Vipaka also in the stomach,—we should say that it is quite true that these three Rasas do produce the bitter-Vipaka. The regional digestion, however, does not hinder the normal function of any one Rasa. Its only characteristic is to produce a special Vipaka at the particular locality most convenient for the production of Vipaka: In the stomach,the materials that go to produce the two Vipakas other than the sweet one being practically unaffected, they are left to be acted upon in their forward progress in the alimentary canal. So the materials for the अम्ल and कटु Vipakas wait for the proper time काल, e. g. पित्तकाल and वातकाल and place अवस्था most suitable for their digestion. Cakrapani asserts that it is the Kapha-producing part of food श्लेष्मजनकोंऽशः आहारगतोयः), which, under the influence of that particular environment (स्थानमहिम्ना), brings about the sugary condition of the food and specially augments Sleshma. (तदाहारस्य मधुरतामापद्य श्लेष्माणं विशेषेण जनयति).

So the first process of digestion is performed through the agency of Kapha which breaks up the food and washes it in as it were. By this process of washing in the stomach, some washings (the major portion of Kapha in the food, i.e. the sugars) are got out and taken into the body Kapha i. e. begins to be absorbed.

The second process of digestion is by Pitta, the "heat-material". Here Pitta is secreted from the body, mixes with the food-materials that remained practically unaffected (अपक्व) in the stomach and so we get 'Amla-Vipaka' (i. e. the falty acids are taken out) and thus augmentation of Pitta, just as in the case of Kapha.

In the third and last stage, there is secretion of Vayu (in the form of a highly volatile liquid), which acts upon whatever is left unaffected and thus we get Katu-Vipaka' (i.e. the peptones are taken out), and augmentation of Vayu which is gradually absorbed together with the watery portion of the now fully digested food. All these absorptions of the Tridhatus as also of water take place under the action of the different body-Vayus (दोषसंशोषण—absorption of the three Dosas—has been mentioned by Caraka as one of the functions of Vayu, C. S. I. 12),

Thus all the useful parts of food are taken out of food after full digestion and whatever is left over is the Mala or dross part. Some small proportions of Vata-Pitta-Kapha are thrown out with the Mala ; it is to facilitate the Mala to go out of the body.

To sum up, the three Dhatus are nutriments in the long run, the seven Dhatus are the different kinds of cells of the body to be nourished by the three Dhatus and the three Malas are the debris. All these 13 Deha-Dhatus, as I have already mentioned, exist in the body in two different states, सूक्ष्म and स्थूल. The three kinds of body-matter—the Vayu, Pitta and Kapha—also exist in the body in two different conditions, व्यापक and अव्यापक. When they are in the व्यापक state, they are very fine and invisible, i. e. nutrimented. But when they are in the अव्यापक. state, they are in the संघात or accumulated condition and can be visualised as secretions. In the alimentary canal, where fresh Capha-Pitta-Vata are being formed, they are in the संघात form. After this, when they are absorbed and so spread further and further into the body, they become finer and finer and ultimately invisible in the form of nutriments of cells. In other words, gross and comparatively simple food-materials are transformed to more complex but very fine and highly evolved compound bodies—the Tridhatus—by a series of digestive processes in different parts of the body under different conditions by the intervention of the Tridhatus themselves.

The Tridhatus feed the seven Dhatus in the long run. If we take up the analogy of the body as described by modern science, we see that the body is made up of different varieties of cells. The cells are embadeded in a fluid called plasma. It is this plasma from which the cells derive their nutriments. So, far the cells to be in a wealthy condition, this nutriment, i. e. the plasma outside, must be in a healthy condition. If this plasma is unhealthy, the cells are bound to be unhealthy also. So after all, we should take particular care of this plasma rather than of the tissue cells. And according to Ayurvedic description, we see that the nutriments in the above plasma are what we call the Tridhatus. So special attention has been directed to these. When these are healthy, the cells, i. e, the Dhatus, are also healthy. When these are vitiated, we get disease.

When the seven Daatus eat up the three Dhatus, bye-products are left our and we get out of this process certain amount of energy. That is, matter (Trldhatu) is transformed with energy and the body works. The Tridhatus work through the energy of the seven Dhatus which go to constitute the different parts or ’s of the body and the debris going ont of the body form the Malas. Thus the 13 Deha-Dhatus are intimately connected with each other and are the standing components of the body as a whole. And we see that this description by Ayurveda of the body as consisting of the ~~13~~ Deha-Dhatus is the most rational and scientific way of viewing the living body and worthy of serious attention on the part of modern scientists.

NEO-AYURVEDA

No. I

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(1) Panchabhutas (**पञ्चभूतानि**) in Ayurved amount to the fine states of matter in our modern physics, Viz. (1) the electrical, (2) the nebular, (or gaseous), (3) the incandescent (or native), (4) the liquid (or living), and (5) the solid (or stationary).

(2) The inorganic as well as the organic (herbs as well as animals) come out of the same primeval constituents, Viz. the physical and chemical elements.

(3) The vital activities observed of the herbs as well as the animal kingdom are the adapted manifestations of the properties of the above mentioned fine states of matter.

(4) Life is the natural result of the progressive development or specialization of the cosmic material itself,

(5) The co-operation as well as co-ordination or concord of the fine activities of life amount to health and their discord to disease.

(6) Diseases or disabilities of the life-activities in animals are set right by the all actively living herbs.

(7) The active powers of life are held as Doshas (दोषाः) by Ayurved.

(8) Hence Ayurvedic Doshas are fine in number, their disfunctioning amounts to death, while misfunctioning to disease which is cured by proper herbs.

(9) (As of the herbaceous ones) all of the inorganic as well as organic bodies, both simple and complex, born of the chemical elements also equally lend themselves to be classified into the fine stational divisons of the material evolution.

(10) Hence all the medicinal bodies, both natural and synthetic, used in the various ancient and modern system of medicines admit of being individually grouped as belonging to any of the five above mentioned states of matter.

(11) Hence our Ayurvedic proposition of Panchabhutas (पञ्चभूत सिद्धान्तः) is the basis for all of the systems of medicine in the world.

(12) Therefore Ayurved is, so to say, a world science of medicine.

Ayurved as well as almost all of the important schools of Hindoo thought are of the opinion that everything in the world is composed of the five primeval simple constituents of the world matter. These they call Bhutas (भूतानि). To them these are the further indivisible parts i. e. elements of which the world is composed. Let us therefore try to understand their real nature. Their pedigree is generally given as ;—

आत्मन आकाशः संभूतः। आकाशाद्वायुः। वायोरग्निः अग्नेरापः। अद्भयां पृथ्वी।

in the Vedas. It means, 'Atma' got himself transformed into Akasha which then in its turn produced Vayu which then Agni, which again Apas which finally Prithvi, the common earth of ours. We have, therefore, to trace out the real significance of this meaningful sentence. There is at least, fortunately for us, no doubt harboured as far as I know, by the public about the real meaning of Prithvi which is, I think, the common earth of ours, one of the planets of our solar system, on which we live. Now this earth is, we know from modern science, the partially condensed form of the matter mass of the material thrown off from the sun long long ago. At that very remote period of time in the life history of earth, most of the chemical elements of this earth existed in the modern condition. These various modern elements (out of which this present earth is formed) and nothing else must only be the above mentioned vedic Apas themselves. Again this Apas, we are told, are derived feom Agni which must then, of course, be the present sun cf ours. Now Agni is born of Vayu—so the Vedas say. But according to the modern views of physical and astronomical science, our sun is born of one of the nebulae in stellar space. There are even now found out a countless number of such nebulae in the stellar space. Hence the Vedic Vayu appears to be the nebula out of which our present sun, their Agni was born. This Vedic Vayu was, we know born of Atasha which must therefore electrical atomic state out of which by mere gradational arrangement of the electrons in the centre and the circulating band, all the gascous forms of elements existing in the nebulae are constructed. Hence we say.

Akasha Bhuta—Electrical atomic state of matter.

Vayu Bhuta—Nebulae in the stellar space.

Agni Bhuta—Our sun and similarly hot, burning masses of matter in the stellar space.

Apa Bhuta—Motten states of matter as of the earth in its early days of seprate life from their parent stars.

Prithvi Bhutas—Condensed and solidified spherical forms of matter circulating round their master stars or planets.

The chemical e'ements we mentioned above are in all ninety-two in number. But of them some sixteen only are found in appriciable quantities in the organic world, the same in herbs ss well as animals, and this is why herbs can totally and substantially serve as food for animals.

When we say herbs as well as animals are living things, organisms, we mean that they both similarly manifest in their life-routine the following five activities of life, viz (i) irritability (2) Vespiration, (3) Nutrition, (4) Reproduction and, (5) Excretion. These activities they derive, we cannot but say, from thy respective properties attendant on the fiive states of matter all of which simultaneously exist in their bodies as in the world. They form a part of, no matter however small. Because where from do there properties, life-activities come if there be no existence of them in the origin. But it would now be better if we specifically point out the exact origin of each of these one by one. Hence we say. Irritability, consciousness ect. are derived from Akash.

Respiration, exchangeability etc. are derived from Vayu

Nurition & satisfaction „ „ „ Agni

Resulting therefore etc

Reproduction, self-expression etc „ „ „ Apa

But how and why of thts will prove a sufficient matter for an extensive separate article which will be written at some other time in nere future.

These life activities find expression in the peculiar arrangement of the elementss existing in herbs as well as animal forms and when that arrangement is dislodged the life properties disappear i. e. they cannot express themselves as usual thereafter. We, therefore, say that if we admit the existence of life in all the various organic forms of life ranging from the unicellular organisms like yeast to the many, nay, thousands of cross-cellular herb and animal beings and also say that life is bound to be there throughout as ihere are the continuous sucession products of the progressive development of organisms, we shall also hence to admit its indispensable existence throughout the progressive development of matter from the electrical atomic state to that of various chemical substance of the inorganic world as well as to the formation of the unicellular organisms from out of the inorganic chemical world itself. Here life not only means the power of a manifesting its organic activities but a will also to develope continuously though progressively in such a way as to be able to express them to their fullest extent. But before the development reached the unicellular stage life was unable to express itself in its proper sense. Hence we say that life in its present sense is the natural result of the progressive development or specialization of matter.

So long as these life-activities are concurrently and orderly working in the body, there is health prevailing there while in the opposite case i. e. when they are working in the wrong order or in a modified manner there is disease with all its attendant symptoms. This condition is well described by Vagbbatta in

रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता।

Which means so long as Doshas remain unbalanced i. e. they are discordant, the codition amounts to disease while there balanced state or concord means health. Wagbbatta has also described the same thing though a little differently but at the same time expressing another important point in

विकृताऽविकृता देहं घ्नन्ति ते वर्तयन्ति च।

which means Doshas when in order accomplish a smooth working of the body but when deranged cause death. Hence it is, we think, very clear that Ayurvedic Doshas are nothing but there activities of life. Hence Ayurvedic Doshas are not three as is generally supposed but five in number which is also substantially born out by Ayurvedic fact that Wagbbatta as well as Charaka have stated that there are Doshas, three of the corporeal body and two of the mental frame. But the fun is this that although Rajas and Tamas are described as Doshas belonging to mind the result of their disorder is said to cause a heavy consumption of the Ojas stock to recoup which Wagbbatta has advised an administration of medicines to the body itself. Hence we think that what are mental Doshas in the phraseology of Wagbbatta and Charak, do really belong to the corporeal body itself. But this will have to be explained at greater length in a separate article at some other time.

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As mentioned above when owing to the disorder in the working of the fiive life-activities or Doshas there is disease in the body, man has to make use of the properly active herbs or herbs to get that disorder properly set right. But it should not be supposed that only harbs are useful in correcting the corporeal disorder. General other things, both natural and synthetic can also do the same thing for man to some extent. Because as the whole world is originally five fold in stational, with its attendant attributine nature, all worldly things both natural and synthetic must necessary be participating theiriu. Hence as all medicinal thus happen to be partaking of this fiive-fold nature. We can, I think, fairly say that Ayurvedic proposition of Panchabhutas is basis for all the systems of medicine both ancient and modern ; and on knowing this there heaps up in the mind a kind of sacred faith, almost of the nature of confidence that if properly expounded Ayurvedic Science may certainly hope to be a world Science also. And with a hearty wish so hopeful as this I conclude this humbly short article of mine to the attention of the learned readers of "Journal of Ayurved".

दोषा नाम शरीरस्य प्रकृत्यारंभकाः स्मृताः ।
पञ्चभूतात्मकास्ते हि तत्तद्गुण समुद्भवाः ॥१॥

दोषानाम शरीरेऽस्मिन् पंचभौतिकप्रकृतय: ।
स्थित्यात्मका हि ता विद्याच्छारीर द्रव्यवस्तु न: ॥१॥
स्थित्यात्मको गुणोत्कर्ष: पंचभूतेषु दृश्यते ।
द्रव्यात्मक: पुन: सोहि जडाग प्राणि मानवा: ॥२॥
परस्परेण संबद्धौ गुणोत्कर्षौ हि द्वावपि ।
अतस्तु मानुषे देहे भूतप्रकृतय: स्थिता: ॥४॥
ता एव दोषा जानीत दुष्टभावसमन्विता: ।
यथार्थभूतरूपाणि दृश्यन्ते नैव देहिषु ॥५॥
विरूपाणि हि दृश्यन्ते यतो दोषा इति स्मृता: ।

आयुर्वेदसंहिता—अध्याय १ ।

(*To be continued*)

THE AGE OF AYURVED

BY

KAVIRAJ M. K. MUKHERJEE, B. A.
AYURVED SASTRI, CALCUTTA

(Continued from our previous issue)

Numerous trace of elementary Anatomy are met with in the *Atharva Veda.* We find **शिरा, प्रशिरा,** along with many minerals with their names and properties, herbs growing in human habitations and wood-lands such as **ग्राम्यौषधि** and **वनौषधि.**

हृदि ह्येष आत्मा अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्याद्वासप्ततिः शाखा नाडीसहस्राणि भवन्ति । तासु व्यानश्चरति ।

(अथर्ववेदोपनिषत्)

Thus gradually have been described the

इन्द्रियविज्ञान and नाडीनिर्णय ।

"ततोऽस्या एतदश्विनौ च सरस्वती च यज्ञं समभवन् सौत्रामणी भैषज्याय ।"

(गोपथब्राह्मण सू. ५, ३)

In this *Mantra* is mentioned **सौत्रामणीयोग** for **भैषज्यविधि,** and **वीर्य** of **भेषज** in connection herewith.

In the *Atharva-Veda Samhita* numerous minerals and metallic substances are mentioned such as.......................................

शीषं (१—१६)
मंणि: (१—२१)
सुवर्णम् (१—२५)
जंगिड़: (२—२०)
विषं (४—६)
शंख: (४—१०)
पार्थिवानि रजांसि (६—२६)

प्रतिसारो मणि:
स्राक्त्यो मणि:
वरुणो मणि: } (८—५)
मणि: क्षत्रस्य वर्धनम् (१०—६)
औदुम्बरो मणि: (११—२८)
सैन्धवम् (११—३१)
दुर्णाममणि: (३१—३८)
etc.

Many other such-like minerals and metals suitable to medicinal purposes, are mentioned along with description of their properties, here and there.

Then following *Mantras* 19-36, and 19-45.

"अस्मिन् मणावेकशतं वीर्याणि सहस्रं प्रकाशा: ।"

Such unmistakably clear descriptions give the lie direct to the ignorant assumption that the *Rishis* of old had not discovered the properties of minerals. They knew also the action and toxic effect of them. If the belief still persists that the genesis of metallic treatment of diseases belogs to the *Tantric* age, and that it was absolutely unknown to Ayurved whose sole stock-in-trade was the herbal treatment, the false obsession should be discarded on the strength of these incontestible proofs.

• • • •

The *Atharva Veda* ascribes the whole family of diseases to suppression of physical functions (बहुरक्षण), inactivity, or sedentary habits, sexual indulgence, adultery, etc. The aggravation of manifested maladies also is attributed to self-same causative factors.

Vide.........1-23, 1-24, 1-34, *Mantras.*

Besides, references to the pathology of many diseases such as Dropsy, Phthisis, Physical Deterioration, Spleen, Diseases of the Hair, Jaundice, Intestinal Disorders, etc., varities of **वनस्पति** for bringing diseases under control are also mentioned.

Illustrations :—

"शर: शण: अधद्विष्ट । देवजाता बिरुद्धपयरोपिणी । बभ्रोरर्जुनकाण्डस्य यवस्य ते पलाल्या तिलस्य तिलपिञ्ज्या ।"

"दश वृक्ष मुञ्च मां रक्षसो ग्राह्या: ।"

"शं नो देवी प्रश्निपर्ण्याशम् ।"

"इदं हिरण्यं गुग्गुलु:—"

etc., etc. Vide.........1-2, 2, 4, 2-7, 2-8, 2-9, 2-25, 2-27, 2-36.

In **ब्राह्मण** (1-30) of **गोपथब्राह्मण** of the *Atharva Veda* is written that diseases follow from disturbance of the systematic-order, for prevention of which Lord Baruna advises herbal remedies. This God Baruna was an expeat spiritual physician, and hence he advises spiritual remedies.

"आध्यात्ममात्मभैषज्यम् आत्मकैवल्याङ्कार: ।
आत्मानं निरुध्य सङ्गममात्रीं भूतार्थचिन्तां चिन्तयेत् ।" etc.

These references contain many important things. The गर्भोपनिषत् of the *Atharvan* describes the generation of Spermatozoa and Ovum, the number and positions of bones, and other physical organs. An investigation would reveal particular parts of the science of surgery. The ancient *Aryans* killed animals in sacrifices. They used to cut the organs and limbs of the sacrificed animals, and made offerings of them to the sacrificial fire. The description of cutting, that there is, is not possible without a good knowledge of the surgical science and practical dissection.

Thus, the *Atharva Veda* offers the basic principles of Ayurveda.

But this chapter would be incomplete without a reference to *Atharvan's Takman*, which makes us believe that the ravaging fever, Malaria of to-day, was known to the age of this Veda in entirity. *Takman* resembles modern Malaria in factors of causation, signs and symptoms, complications and types. *Takman* originally ravaged Gandhara, Mrijabat, Anga and Magadha, and its original habitats are those of the Mahaursas, Mujavants, and Balhiks. There are several hymns in the *Atharva Veda* against *Takman*, the man eating monster. We find कुष्ठ (*Costus Arabicus)* extolled as a febrifuge for *Takman*. The Sages had thoroughly studied the disease in all its aspects, to know which in entirity has taken the present-day authorities a large number of much later years, as evidenced by studying Manson, Castellani, Chalmers and other eminent authorities on tropical medicine. We purposely refrain from giving references on account of prolixity.

One other feature of the *Atharva Veda* in short, and we have done. That Midwifery was practised in the far-off days of the *Atharva Veda* may be news to many. But some of the midwive) got their names recorded in the *Atharva Veda* by the wide-spreads fame of their great sklll, technique and success. *Susha*, *Vishkala*, *Sinivali*, *Gangu*, *Kulu*, *Saraswati*, *Anumati*, *Savitri*, etc. are some of the glorious names still to conjure with.

(*To be cotinued*

News and Notes.

Kaviraj M. K. Mukherjea's Ayurvedic Tour

Lahore

Kaviraj M. K. Mukherjea, Editor, 'Journal of Ayurved', had a very busy programme during his sojourn here for six days. After the All-India Ayurved Conference at Jodhpur, he planned his far-flung tour on Ayurvedic mission finishing the same with Cawnpore.

He was invited to address the Students' Union of the Sanatan Dharma Ayurved College. Principal Narendranathji garlanded the honoured guest, Ayurvedacharyya Pandit Siv Sarma, President, All-India Ayurvedic Congress and Mahamandal, presided on the occasion. Sj, Mukherjea offered the students some essential pieces of counsels in English with his wonted eloquence They ran as follows :—

"Beloved students, you are the standard-bearers of Ayurveda of future. Young hopefuls, you will begin where we are to leave and retire. Have keen eye on the trend of events in the country, where things are shaping themselves fast. We are enmeshed in politics, Governmental and otherwise. But let not politics prove a harmfully distractive factor for you Your main source of strength should be in the building-up of that mighty culture of old, which had once carried our glorious science to the acme of unrivalled perfection. Ayurveda has to be revitalised on its own suddha lines. Don't look to the west for its deliverance. Are not the sister sciences of medicine steadfastly and tenaciously sticking to their distinct paths? Are they not thriving? Have an unwavering faith in your sastra. This you can acquire by having a good Sanskrit knowledge and diving deep into the main theories of Tridosha and Pancha-Mahabhuta, admitting you into a proper appreciation of the high philosophy and the scientific beauties of our own sastra. Be not misled. Then, do not forget the soaring and guiding ideal that should characterise an Ayurvedist's life :—

नात्मार्थं नापि कामार्थं अथ भूतदयां प्रति ।

May lord Siva shower His blessings on you all.

The Panchananda Branch of the All-India Ayurveda Mahamandal accorded an official reception to Kaviraj Mukherjea. The Lahore Vaidya Sabha took advantage of the occasion to present the distinguished visitor an Address eulogising his depth of erudition, Journalistic genius and ideology of Suddha Ayurveda. Pandit Siv Sarma, President, All-India Ayurved Congress and Mahamandal, said as follows in introducing Sreeyut Mukhopadhyaya :—

"Here is an embodiment of self-confidence before us. He is dying to construct the Mahamandal on a truly representative basis. So, in the 29th session of the All-India Ayurved Congress, which has but recently been over, a special constitution to be worked out in Bengal along with Madras has been sanctioned. Its results, which are confidently expected, would influence and permeate the whole of the Ayurvedic world gradually. I met Mukherjea first in our memorable Madras crusade, and I understood the man that he is at close quarters, and jealously watched his infinite capacity for work. As for his journalistic ability, anything need hardly be said. The 'Journal of Ayurveds' which has entered upon the sixteenth year of its career, and has been propagating the sound and salutary messages of Ayurveda throughout all quarters of the globe is a powerful organ whose advertisement pages are a clear indication of its wide and all-world support. It had as its editors such eminent personages as Mahamahopadhyay Gananath Sen, Dr. Girindranra Nath Mukherjea, B. A., M. D. etc. Kaviraj Mukherjea has followed as a brilliant and worthy successor and whoever even superficially reads the scathing and learned editorials of the 'Journal', is at once convinced of the spiritedness and intrepidity and deep insight of their unsparing author. Mukherjea's English is what may be called 'punishing' English which puts to rout all forces seeking nefarious aggression on our precious heritage of the Ayurvedic sastra. His exertions in the cause of suddha Ayurveda cannot be better illustrated than by the two most important resolutions of the Jodhpur Conference, emphasising the pursuit of real Ayurved and comprehensive Ayurvedic research on its genuine lines. We are assembled here this afternoon to pay our tributes of respect to such a personality of worth and weight.

The address was read by Pandit Haridutt Sastri, Secretary, All-India Ayurved Vidya-Pith under the presidentship of Kaviraj Kali Charan Vaidya-Sastri, President, Lahore Vaidya Sabha. Kaviraj Mukhopadhyay replied to the Sanskrit address with a nice neat speech in his eloquent Sanskrit.

Mr. Mukherjea also visited the Dayanand Ayurved College and the reputed Mulchand Khairatiram Trust Hospital of which Pandit Siv Sarmaji is the Director.

श्रीमदुदारस्वान्तानामायुर्वेदागमपारावारीणानामायुर्वेद जरनलेत्याङ्गलभाषामयपत्रसम्पादकानां विद्वच्छिरोमणीनाम् श्रीमणीन्द्रकुमारमुखोपाध्यायमहोदयानाम् सेवायाम् ।

श्री लवपुरीयवैद्यसभासदस्यैः सविनयमुपहृतम्

अभिनन्दनम्

भूषणं वैद्यवृन्दस्य यः काशिकान्तानिवासी सुसम्पादकाग्रेसरः ।
पण्डितः प्राच्यपाश्चात्यवैद्यागमस्यार्णवाक्येष्वथापीह श्रद्धापरः ॥१॥
शुद्धमेवायुषोवेदमध्यापनीयं सदेत्थं शुभं या विचारयति ।
श्रीमणीन्द्रकुमारमुखोपाध्यायमहोदय एष सदा जयति ॥२॥
लेखोपदेशविहितायुर्वेदोत्थानगौरवं ।
श्रीमणीन्द्रकुमारोऽयं मुखोपाध्याय एव नः ॥३॥
सच्छास्त्राऽऽलोकपूतात्मा महात्मा संमतः सताम् ।
साधुवादैः सुसंवर्ध्यो मुखोपाध्याय एष नः ॥४॥
आङ्गलभाषामयं पत्रमायुर्वेदे प्रकाशयन् ।
सम्पादकाग्रणीः सोऽयं मुखोपाध्याय एव नः ॥५॥
यस्य लेखोपदेशाभ्यां नव्यवैज्ञानिका अपि ।
श्रद्दधत्यायुषोवेदे श्री मणीन्द्रो जयत्यसौ ॥६॥
सुहृन्मधुरवाग् वैद्यविद्यावर्तनसद्व्रती ।
सुधांशुरिव पाथोधिमायुर्वेदमुदञ्चयन् ॥७॥
लेखलग्नकरः सूक्ष्मदृष्टिर्वैद्यकलानिधिः ।
श्रीमणीन्द्रकुमारस्त्वं लोककल्याणकारणम् ॥८॥
श्रीमतः स्वागतं कर्तुमुपेता इह साम्प्रतम् ।
लाहौरवैद्यपरिषत्सदस्या विनयाद् वयम् ॥९॥

श्रीमतामाश्रवाः—
लाहौरवैद्यसभासभ्याः ।

Kaviraj Mukherjea's reply :—

“श्रद्धेयाः सभापतिचरणा स्तथा मान्याः पण्डितप्रकाण्डाः ।

लवपुरीयवैद्यवर्य्यैः सह समागमो मम आकाङ्क्षित आसीत्। अत्र भवतां भवतां सर्व्वेषां समादरेण सुतरां कृतार्थम्मन्योऽस्मि। एतदभिनन्दनपत्रं भवतां बन्धुवात्सल्यं तथा सौजन्यं सूचयति। अतएव शिरसि निधाय नीयते एतत् कृतज्ञतथा च स्मरिष्यते भवतां परमोदारमातिथ्यं। अधुनातने काले आयुर्व्वेदो महत्यामवस्थायामेव निपतितः। अस्माकम् ये विशिष्टाः सहायका पुरुषा दौर्भाग्याग्यात् ते पाश्चात्यप्रभावपङ्के एव निमग्नाः। तेषां मतानुसारं प्रतीच्यप्रथाभिरेव आयुर्व्वेदमुद्धर्त्तुं प्रयत्न करणीयः। अस्माकमायुर्व्वेदसमाजेऽपि दृश्यन्ते जना ये खलु निर्लज्जं निरन्तरमेव भणन्ति आयुर्व्वेदो नितरामङ्गहीनोऽतोऽस्य पङ्गुत्वमपास्तुमस्माभिः पश्चिमास्यै भविभवमिति। एते अस्माकम् गृहविभीषणा एव। मम तु इदं सुस्पष्टं मतं यत् शुद्धेनानूदितेन वा ‘ग्रे’ महोदयेन किं वा ‘ग्रोण’ मिश्रेण उत ‘हेलिवार्टन’ भद्रेण आयुर्व्वेदस्य उद्धरणं कदलीप्लवमात्रेणैव सिन्धुलङ्घनमिवाशक्यं। यथार्थमेवोक्तमहं दीनः सेवको शुद्धायुर्व्वेदस्य कृते प्रयतमानानां धन्यपुरुषाणां मध्ये इति। ‘सङ्करो नरकायैव’। यद्यत्र अधुनापि अस्माभिरवहितैर्न भूयते न केवलमस्माकमायुर्व्वेद पितृपुरुषा लुप्तपिण्डोदकक्रिया भविष्यन्ति, परन्तु वयमचिरेण कालेनैव निर्व्वंशा निश्चिह्नाश्च भवेम। योधपुर-महासम्मेलने सुगृहीतं शुद्धायुर्व्वेदसम्बन्धिप्रस्तावयुगलं विशेषतया प्रणिधानार्हं श्रीमत् शिवशर्म्मभिरुल्लिखितपूर्व्वमेव। निखिलभारतायुर्व्वेदीय-महामहामण्डल-संस्था अस्यार्थं सम्यक् सम्पादयितुं चेष्टिष्यते। अस्माभिः सर्व्वैरपि तदर्थं प्रयत्नः कर्त्तव्यः। अपरञ्च श्रीशिवशर्म्मणां निर्व्वाचनादारभ्य एव दृश्यते शुभ सूचना यदायुर्व्वेदमहाराजो एतावत्कालस्य प्रासादावरोधं परित्यज्य गणमातृ-

रूपेणैव आविर्भविष्यति। इयं बीजरूपिणी सूचना महाद्रुमत्वं लब्ध्वा वैद्यसमाजस्य साधारणमिलनक्षेत्रं निर्म्मास्यति विधास्यति च सर्व्वान् वैद्यान् समानाधिकारीनित्येवाशंसा। एते पुरुषप्रवरा महामण्डलाधिपतयः प्रसिद्ध-पण्डित पितृपादानां योग्याः सूनवः शुद्धायुर्व्वेदसेविनश्च। शासत्सु आयुर्व्वेदमहीम् अत्रभवत्सु एतेषु अस्माकमाशाजातं सम्यक् तया सम्पूर्णतां समधिगमिष्यतीति नो द्रढीयान् विश्वासः। भुवि पुनर्यथा आयुर्व्वेद-विजय-वैजयन्ती उड्डयते, तथास्माभिः सर्व्वैः सर्व्वथा यतितव्यं। आधिक्येन भवतां 'मूल्यवन्तं' समयं हर्त्तुं नेच्छामि। अतः भवद्भ्यः सर्व्वेभ्यः शतशः सहस्रशो धन्यवादान् प्रदाय अत्रैव सन्दर्भं विरम्यते मया।"

Amritsar

Kaviraj M. K. Mukherjea was attended to by the eminent Vaidya of the place Kaviraj Krishna Dayalji. Mr. Mukherjea was specially requested to give an address on the "Ajmal Khan Day", which came off on the 7th Jan, '40. In introducing the kavirajji to the mixed audience of the Hakims and Vaidyas Sj. Thakur Duttji of '*Amrit-Dhara*' fame paid a high eulogy to the former's fine calibre, and asked him to address the gathering in English as he (Mukherjea) was not expected to speak as well in Hindi.

Mr. Mukherjea's Hindi address was a short one frequently punctuated with applause. He spoke as follows :—

"Ever since my stripling years I have been acquainted with the great name of Hakim-ul-Mulk Ajmal Khanji. His name is a household word in Bengal, and an abiding source of inspiration to the practitioners of Indian Medicine. The great monument to his imperishable revered memory is the Delhi Tibbia College where he has made no distinction between the Indian systems of Medicine. He soared above the petty plane of communal parochial considerations. Like Bengal the Punjab too is the hot bed of racial rancour and ugly fratricidal squabbles. It is in the fitness of things that such hero-worship should be held to dispel the dirt of communal quarrels. A man of wide outlooks, liberal views and outstanding ability as he was, he fittingly came to adorn the presidencial throne of the Indian National Congress. This greatest honour in the gift of the nation has not fallen to the lot of any other physician of Indian Medicine before him and barring him. The president of this meeting has already paid me the compliment of not being upto the mark in our *Rastra-Bhasha*. So, let me not pursue my speech any further. I consider myself extremely fortunate in being able to participate in this holy funciion, and on behalf of my community in Bengal, let me offer my humble tribute of homage in unision with you all, to the hallowed memory of the departed great."

Befoae leaving Kaviraj Mukherjea inspected the famous Protap Ayurved Pharmacy of Amritsar.

Rishikul (Hardwar)

Kaviraj M K. Mukherjea responded to the invitation of Kj. Jnanendra Nath Sen, Principal, Rishikul Ayurvedic College, and president, All-India Ayurvedic Progessive' Conference, Jodhpur, to inspect the workings of the Rishikul Ayurved College. Sreejut Mukherjea stopped at Rishikul for a couple of days, and minutely watched the entire organisation. He expressed great satisfaction, and held important discussions with Sreejut Sen about definite lines of Ayurveda's future development.

* * *

Gurukul (Kangri), Hardwar.

Kaviraj Mukherjea was invited to visit the Gurukul University. He was received on its behalf by Dharma Duttji, Principal of the Ayurvedic College, and taken round the extensive University area. The Kavirajji took a great interest in the different departments he inspected devoting greater time to the Botanical Garden where more than five hundred Ayurvedic herbs were being reared. In introducing Sreejut Mukherjea the Principal said :—

"Kaviraj Mukherjea is already known to us through the 'Journal of Ayurveda'. If he had gone away from here without our getting scent of it, it would have been a great regret. Our college is retaining the individuality and originality of Ayurved. Our alumni would not be found to be unworthy. Our syllabus has been largely drawn upon by the Ayurvedic College of the Benares Hindu University. I invite our distinguished guest to give us his views on Ayurved".

Kaviraj Mukherjea spoke as follows :—

"Friends, I have all along held the view that pure or Sanskritised Gray, Green and Halliburton connot effect the deliverance of Ayurveda. Ayurveda has to be revived and revitalised on its own lines. A thorough study of Ayurveda should be made first. It is sheer nonsense to talk of simultaneous comparative studies without making a comprehensive study of the original subject of choice and adoption. If we acquire a good knowledge of Sanskrit and study Hindu Philosophy, we are in no difficulty to dive deep into the abstruse Ayurveda sastra, which is being now-a-days sought to be interlarded and polluted with the perfunctory tit-bits of allopathy by anglicised reformsits in various institutions of Ayurvedic training and treatment. To seek orthopaedic adjustments for Ayurveda is the folly of follies. If we really feel pride for our glorious heritage, we can again elevate our science to the pinnacle ot progress and perfection which was once its own and made it matchlessly great. Let us not forget our great Ayurvedic ideal which soars far above the plane of mere conventions of professional etiquette and honesty. Humanitarian service should be the watch-word of an Ayurvedists, life. Every Ayurvedist should so develop himself that he may be considered competent to deliver the goods of this great and peerless science. Let us not be misled by the counsels of Satan, and glamours of all from beyond the seas. If anything needs to be taken from the west in the present position of things, it is but its Anatomy and dissection, and that only till such time as Susruta's Anatomy and dissection are revived. There can be no quarrel with knowledge. Kalidas is no individual's property, and so also is Shakespeare. But what does allopathy do? It thoroughly subjects extraneous knowledge to the sifting test of the active principle, and accepts things after their complete baptism. We may take a leaf out of the book of allopathy in this respect. Why should we not study thing in our own light of **रस, वीर्य्य, विपाक, गुण** and **प्रभाव**, and affiliate them to the household of Ayurveda only after their Suddhi has been performed?"

The Kavirajji was presented with a large miscellany of Gurukul Chemical Products, besides a good quantity of literature, and requested at leave-taking to grace the institution with a second leisurely visit when opportunity proferred.

To be continued.

Cawnpore

Kaviraj Mukherjea met the Vaidyas of Cawnpore, and had with them a heart-to-heart discussion on Ayurveds situation in the country. There was general agreement. Sj. Mukherjea visited the office of the '*Ayurved Sammelan Patrika*' the official organ of the *All-India Ayurved Mahamandal*, as also the Marwari Aushadhalaya Society which is rendering free Ayurvedic relief to a vast number of people in a laudable manner. Raj Vaidya Kishori Dutt Sastriji, the veteran stalwart of the Ayurvedic world, and Ramchandra Sarmaji M. A., Associate Editor of the *Ayurved Sammelan Patrika*, took care of Mukherjeaji and made him comfortable during his two-day sojourn in Cawnpore. A large number of Ayurvedic publications was also presented to him.

Presidential Address of
of Mr. S. G. Sundaram on
Alchemy and early Chemistry

(Continued from our Nov. issue)

The Siddhas were well acquainted with Self-knowledge, the First Cause of this world, the Laws of Nature, and ways and means to control them. All these equipments were for attainment of the final emancipation. A clear idea of them can be had from the nature of the octopartite Siddhis (Anima, Laghima etc.,) as enumerated in their literature still extant in the Tamil country. Siddhas were the benevolent originators and reformers of

Religion. Their culture has greatly helped in the true exposition of Religion. They are true philosophers, poets, scientists, medical savants, and politicians. We are fortunate in being the legatees of the precious treasure of their magnificient works of extraordinary merits. These works were all written by the master-authors after the attainment of their Siddhi. Ancient Siddhas, nearly sixty four in number, are mentioned to have established, Maths, and arranged for the hereditary transmission of their wisdom to posterity.

The said have Siddhas some special teachings to give to the people, i.e., the sacred Secret of Divine Wisdom of Enlightenment, and true Spirt of Religion. Their teachings acquaint people with true ways to attain Salvation in place of empty formalism. Such teachings tended to discard superstitions and promote rational thinking.

Moola-Porul is the original substance of the First Cause, and Moola-Vidya is the Science of its development, or the Root of all Sciences. The Moola-Porul is the essence of life or immortal life in the earliest form in which Divine Power is recognised. It is said to be the All-Mighty, All-Powerful One of this earth, and the First Cause of creation of this earth, and thus it is considered as the manifestation of the Invisible All-Mighty one. The Tamil Siddhas have showed us a right path, and it is called as Siddhantam, i. e., conclusion of the Siddhas. This Siddhantam exposes that the dual basis of creation is Bindu and Natham, (life and matter respectively), which are the First Cause of this world's creation.

The wonderful progress in the scientific diagnosis of nature, and the use of Bindu and Natham in Ayurvedam (Science of Life) for the processes of Kayasiddhi aad Rasavatham are well devised to the highest pitch of perfection, and left to us both in records and traditions by the Perfected Souls, (i. e. Siddhas). It is stated in their literature that the study of these Bindu and Natham would give enlightenment and wisdom, and the use of them will give us long-life and immortality.

Religion is the path or system or course of duty which should give Nivrithimargam, and make human beings rid of the natural transmigrations, and thereby avoid repetitions of birth and death. So, the rites and duties inculcated by Religion, should lead to the prefection of life culminating in Siddhi (Beautitude).

A Valuable Advice to the Readers.

—Readers are requested to help us in making this prescription known to one and all, young and old, rich and poor, by showing this paper to their friends, relatives and neighbours. By doing so they will be doing a good service to their Motherland.

I am the son of a respectable well-to-do- man. In my young age I got entangled in evil company, and falling a victim to varied diseases, my youth was wasted. My rosy looks became pale, my body became weak and my eyes sunk into the sockets. My friends and relations used to ask me the reason of this, but I could not confess the truth to them but I went on spending exhorbitant sums of money secretly after well-known Doctors and in purchasing advertised medicines but all were fruitless. At last I was tired and gave up all hopes. Luckily I chanced to go to Kashmir on business. One evening I was airing. I happened to arrive by the foot of a mountain two miles distant from Sri Nagar. It was very cold. I was lamenting over my lot and condition when of a sudden, I saw a hairy Mahatma, coming towards me. His looks shone with a brilliancy. When he came near me, he saw me shivering in cold and enquired if I was suffering with cold. I was frightened at first but later I mastered up courage and replied in the affirmative. He felt pity on me and gave me a green herb to eat. Dear readers, I solemnly declare that within less than a minute, my body became warm like fire. Seeing this miracle I fell on Mahatma's feet and tears instantaneously flowed from my eyes. He enquired from me in a sympathetic manner the cause of my being alone in the jungle at sunset and weeping. I confessed to him truthfully my painful tale. That honest Sadhu told me that if I resolved honestly, he could liberate myself from these evil habits and highly profit if I placed my service for the welfare of the public. With folded hands I faithfully promised to do as advised. Then the Mahatma took me to his Cottage. There he dictated to me one medicine to eat and one for massage and got a solemn promise from me to give it to others who are in the same sad state I prepared the medicine according to the directions of Mahatma and gave them a trial. I honestly declare that within seven days my trouble disappeared and vitality and strength was restored like electricity in such manner that I could not control myself. But If continued the medicines for 15 days as directed by Mahatma. I could easily digest, 3 to 4 seers of milk daily. My body became rosy, strong and robust. It is needless to say that I felt like a man. It is since 11 years that I have not felt the need of any medicine. By the Sadhu's grace I have now 3 sons and thousands of people have regained their vitality and manhood with this medicine. The sun may rise from the West instead of the East, but this medicine is an unfailing remedy. According to my promise with Mahatma I am advertising this medicine from place to place in every home. This medicine cures like magic all diseases such as loss of man-power, weakness, Diabetes—fresh of chronic, weakness of nerves, and veins getting manued and infirm etc. In short this medicine gives you true health and vigour. Healthy and fastidious can enjoy the real pleasure of youth. If you want to enjoy the bliss of youth in your old age, you must try this medicine. It can be taken in any season. It does not contain any intoxicant or harmful ingredient. PRICE—Kashmiri Pills for 15 days 30 doses Rs. 5/- Kashmiri Massage Oil, One phial Rs. 3/- Never in your life you will need any other medicine after taking this medicine.

N. B.—I am not a Doctor or Physician : nor this is my occupation. Hence no one should write to me for any other medicine. This wonderful medicine has saved me from the jaws of death, therefore I am fulfilling my promise. It is sin for me to make any profit from the sale of this medicine according to the behest of Mahatma. Hence no one should send for more quantity of this medicine than what is necessary. If this medicine does not cure you, you can honestly say so and get a refund of your money. If, inspite of this, a man does not take the benefits of this medicine, it is his own bad luck. From foreign countries 20sh. in advance with the order.

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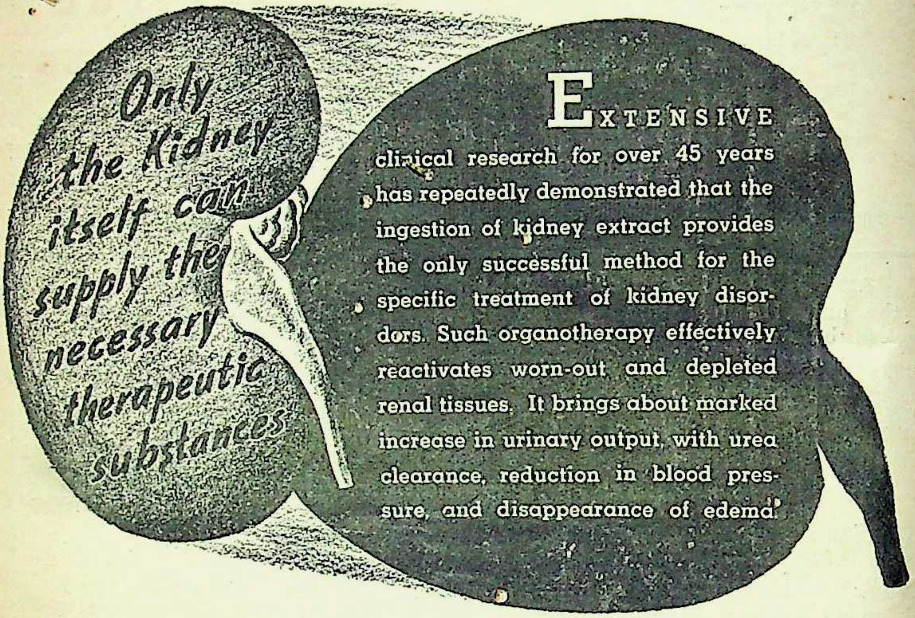
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The Jodhpur Congress

The solid achievements of the Jodhpur Ayurvedic Congress are not to remain as mere pious wishes and paper resolutions. Bengal, the traditional centre of Ayurvedic culture, has accepted a cultural challenge quite worthy of her past history of glory and greatness, in addition to the other challenge of organisation of the Vaidya community of the Province. In the process of a year not only not a splendid book for learners on the practical शारीर of Susruta will see the light of the day, but also the refreshing spectacle of the Kavirajes of Bengal having shaken off their age-long slumber, and no more choosing to remain as the proverbial Lotos-Eaters will be witnessed. Work is already progressing apace. The co-operation and the blessings of all well-wishers of the Vaidya world are invited to make the high fulfilment of the twin pledges, to which Bengal has been committed at Jodhpur, an easy possibility. The regular readers of the Journal of Ayurved, the Ayurved Sammelan Patrika, the official organ of the All-India

Ayurved Mahamandal, and the Ayurved-Jagat, the approved mouth.piece of the Bengal Provincial Ayurved Mahamandal, will be able to acquaint themselves with all these activities going on in full swing, which, in the fullness of time, will be taken up by the other provinces awaiting results with anxiety and confidence.

The last Session of the Ayurvedic Congress had another special feature. It had attached a Section of Ayurvedic Journalists and Writers, which was presided over by Acharyya Jadavji. It was not, of course, the first of its kind in the Ayurvedic world. For, in 1938 the All-India Ayurvedic Journalists' Conference was held at Bangalore. Dismissing this strict consideration we are glad to note that Jodhpur has fulfilled our suggestion and hope as expressed and adumbrated in our Address at Bangalore, which we quote below for the interested reading circles.

"There are pacifist people among the Ayurvedic brotherhood, who are carrying on real constructive work, 'far from the madding crowd's ignoble strife', unobserved by the running world. We have a distinct duty by them. We have to ferret them out from their retreats and reveal the labours of their creative genius to the appreciative world. The Ayurvedic world does still lack real *Pandits.* But most of them are bashful, shrinking and squeamish. So, the community is deprived of the benefit of their acquisitions. Their rich contributions must be made available to embellish the pages of our Journals. Some of these recluses would pass their whole quiet life in their sweet 'Sleepy Hollow', and 'blush unseen' like the woodland blossom and prefer to depart "unknelled, unhonoured and unsung." To arouse all Rip Van Winkles from the profundity of their age-long slumber and infuse life and vigour into the dead degenerate bones of the life-less community, we must think of all inducements that might possibly be offered. Of all such inducements, material encouragement is most calculated to galvanise into activity the possessers of all these intellectual endowments, by suffering whom to remain vegetative, the community is the poorer. If the contributions of the best brains find place in our journals, the wealth of their originality and useful knowledge would prove an attraction even to the outsiders. Even those, who may come to scoff, would remain to pray. Thus may Ayurved progress towards the consummation of its cultural conquest of the medical world from more to more.

"May such an assemblage be repeated every year in some important centre or other, and may every sesion of it be graced with the presence of an increasing number of Ayurvedic journalists and their supporters. With the lapse of time this annual rally will assume greater and greater momentum, as the revivalists of Ayurveda of all schools of thought are multiplying, and will come to enter the list."

* * *

Due to some inaccuracies and omissions in the report of the proceedings of the Bombay Conference, even the presidential election of 1939 had been challenged by some sticklers and over-enthusiasts. The 'Ayurved Sammalen Patrika' had, therefore, deputed for the Jodhpur Congress an able reporter, who was no other than Ayurvedacharyya Ramchandra Sarmaji of the Patrika's editorial staff. It has been the common experience of all participants of the Congress how difficult it is to keep pace with the deliberations and functions of the Congress during the hurried session of three days. We, therefore, feel it as a duty to request the future Reception Committees to arrange a four-day session. The sincere participants will thereby be provided with necessary facilities, and the serious businesses of the Congress will be more satisfactorily done.

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We have stated the question. Let us try to answer the various parts of the question. The Ayurvedic system was inaugurated many centuries before Charaka and Susruta whose text books are now available to us. This was followed by Vagbhata and the later practitioners, who understood the system. It is a pity that the western practitioners cannot understand it at all. It is no wonder, because they do not persue a systematic study of it in the original books, and because the English translations available are not correct expositions of the treatises. In spite of the fact that some of the theories expounded by Ayurvedic authorities are not acceptable to modern science, the practice of Ayurveda has continued through the countries according to the same system and a good percentage of patients have been cured.

What do we find to-day ? Under state patronage a foreign system of medicine has been introduced with large subsidies. Very often patients are treated free in big hospitals and medicine is given free in other cases. Inspite of this, Ayurvedic physician thrives. The people, on their part, almost always resort to some well-known indigenous drug available locally before they seek the help of a doctor, . It only proves that, not only is there a system still alive, but also that it has produced and still continues to produce a steady stream of Ayurvedic practitioners and in addition the system is alive in the minds of the people and it breaks forth into action, the moment there is any need. "Ayurveda as a system is in the soil".

For those, who still persist that Ayurveda is dead, a word should be added. A search for truth, a persual to find out whether there is anything worth while in the system of medicine practised in the past in India, will reveal facts rather astounding. For example, in mid-wifery, we know that Susruta used forceps and did abdominal operations. The abilities of Susruta as the best surgeon of the day have been accepted by the whole world. When we are prepared to study in western midwifery, Symoe's forceps and also what instrument professor Barnes used years ago in England and Gêrmany, why should we not study Susruta's forceps. It will give us a pleasure if we study how he thrived and we can take lessons from his failures. The advantages are all the more, when we study the work of Charaka, because his descriptions of diseases are so full that in some places he excels some of the most modern authorities in symptomatology. Some of his recipes are very simple and being carefully made up by the astonishingly accurate knowledge of the climatic changes of the country and the habits and the conditions of his patient, they-are more suitable to us than some of the recipes given by western teachers.

I don't maintain that we should not progress nor do I hold that Charaka and Susruta are infallible. We should modify our knowledge in the light and with the help of modern research. But we should give our children a chance of acquinting themselves with the Ayurvedic system. Dealing with something which is in our soil and in our blood, with a natural pride in our minds and the nation's future welfare in our hearts our children will develop not only ORIGINALITY OF THOUGHT but they will also able to make large contribution to the world of science and be instrumental in creating a healthier and happier society.

The development and encouragement of Ayurvedic system and its practitioners mean the development of our NATION'S RESOURCES, whereas, the enlargement of British pharmacopea would only mean the export of more raw products from our country to be eventually repurchased by us at a much higher cost. Further it is impossible to enlarge the British pharmacopea without at the same time encouraging the existing Ayurvedic physicians, because we have to acquire a scientific knowledge of the drugs used by them in this country at present, not so much from their books but by making use of the practical experiences of the numerous successful practitioners. The other method of conducting chemical, physiological and pharmacological experiments of a few drugs and getting them incorporated in some corner of the British pharmacopea, will mean not only the expenditure of vast sum of money, which our country could ill afford at this time but many many years of research will have to be undertaken, before any such thing is accomplished. Why not adopt therefore the method of borrowing the most commonly used drugs, official and unofficial, on the anthority of the existing tests and the experience of the practitioners. We have the test of clinical experience which, is after all the best test of the efficacy of the drugs.

Therefore it follows that even if you want to help yourself you have necessarily to encourage the existing Ayurvedic physicians. Give them hospitals with hundreds of beds, encourage the establishment of indigenous dispensaries in all villages. Meanwhile, we may also introduce modern scientific methods in the practice of Ayurvedic practitioners. This will improve the practitioner, and also help the country and where the prctitioner flourishes, his science will also flourish and we shall then be able to impart scientific knowledge to the rest of the world, out of the plentifuls of our own treasures in drugs.

On the young physicians and students rests a great cause—nay it is a challenge. They have to keep the light burning so that it may be taken once again to distani lamps, to dispel the dark supertitions growing under the name of modern civilization. To the descendents of Charaka, selfless devotion to humanity is our motto.

"Natmaartham, Naapi Kaamaartham, Atha Bhutadayaam Prati". The necessity of studying Ayurveda because of or inspite of the rapid advances now made, western medicine may here be summarised in the following points :—

1. AYURVEDA IS A SCIENCE, whose scientific principles are true, practicable, one may even say, more scientific than in western medicine. In Ayurveda, there are provisions to make the human being develop powers, which may look super human. Fire-walking, allowing elephant to walk over one's body and suspended annimation are only mere physical developments of Yoga which is a branch of Ayurveda. These feats were considered impossible, or at their best, mythological. But now, the practical truth can be demonstrated by those, who are prepared to experiment.

2. RECOGNITION OF THE MIND FACTOR:— Ayurveda recognosed that the mind is very powerful both in caution and cure of diseases. Emotions like hurry, anger and pride are also treated as diseases. These affect the health, happiness and longevity of the individual. That the west has slowly begun to appreciate this factor is shown by the methods adopted in some of their Health Resorts.

3. FACILITIES FOR QUICK DIAGNOSIS AND TREATMENT :—

The theory of Tri—tridosha helps the physician to make very detailed observations at the bed side and enables him to make an accurate diagnosis in the various stages and types of the disease and the physician is not left so depedent upon microscopic and elaborate laboratory experiments.

4. SAFETY :—If it is not unfair to compare, I should like to point out the danger in injecting into the body the large number of preparations of mercury add arsenic in western medicine. These are condemned in Ayurveda as "Paashana Vaidya". It is surprising that even gold has been converted into dangerous compounds in the west. It may surprise you that the medicines in Ayurveda is absolutely safe having been tested for thousands of years. They are fool proof.

ADAPTABILITY :—The Ayurvedic pharmacopea is elaborate no doubt but it is at the same time very elastic but this is its greatness. Charaka alone prescribed recipes for six hundred purgatives, (book 1. ch. 4), and 500 decoctions from single drugs. An intelligent physician can make countles combinations according to the experience. This elaborate and elastic pharmacopea is also adaptable to the individual taste and also to the customs of different individuals.

6. FREEDOM FROM TRADE INTEREST :—The key-note of Ayurveda is service to humanity and not profit. The present day medical practitioner becomes a kind of a business man or

an unconscious agent for some big pharmaceutical firm, where as the real Ayurvedic practitioners cannot help becoming a real physician of the family and a missionary of Ayurveda, because his fame depends upon his professional skill and not upon his trade in medicines.

The practice of Indian Medicines works out more economically as the drugs are prepared from materials mostly obtained locally. Valuable domestic formulae have become a matter of common knowledge of every household. For example, the use of common plaster of ginger for headache or a decoction of pepper in early fever gives the patient an immediate relief and also afford a consolation that the disease is not left unattended. Commercial firms with large capital are after the Indian Medical Science to exploit the Indian herbs.

7. INSTINCT FOR RESEARCH :—Charaka advises the student to learn even from the enemies if it helps him in the acquisition of knowledge, fame and long life. The initiative for original research is thus encouraged and the student should be on the look out for the acquisition of knowledge, which can be taken from any source.

8. AIDS TO DRUGLESS TREATMENT :—Restrictions in diet (Pathya), harmless aids in treatment such as the various methods of Sneha (lubrication with oils), Sweda (Sweating processes), Vyaayaam (regulated physical exercises), sun baths and pilgrimages are resorted to in Ayurveda. These are removing of over drugging and the modern fashion of injections.

9. GOOD CONDUCT :—Ayurveda is the Science of life and emphasis is laid more upon the prevention of diseases than upon the cure of the same. Indian culture, which rests on a simple and pure life, is in danger at the present moment.

When a foreign system, which does not prohibit certain habits, which are detrimental to our climate and habits is introduced, our children learn to behave in a revolting manner. For example, some boys take pride in not bathing everr day and even consider it fashionable to pass urine in the streets standing. The Rules of good conduct (Sadwarthanam) as taught in Ayurveda should be preserved, if Indian culture is to thrive.

10 SERVICE OF HUMANITY :—The last but not the least important is the patriotic feeling that a study of your own science creates in a young mind. This is very important these days, when every country is working for its own selfish interests. The sages of India, however, always wished for the happiness of humanity as a whole, in fact, the whole of living creation and pray for the same in their daily prayers.

"Lokah Samastah
Sukhino. Bhavantu.
"Let all the worlds be happy."

Combination of Eastern and Western Systems.

I shall like to quote here, what has been said by an eminent Ayurvedic scholar, Kaviraj Jogendra Nath Sen, Vaidya Ratna M. A., of Calcutta in his Colombo address, on the subject of the combination of the eastern and western systems. "First, is the combination desired for the betterment of the western system or for that of ours". If the former, it is beyond my province, for, I am not just now advocating the cause of the European system. If the latter, we have got to consider the problem thoroughly, for, I am afraid the question is not so simple as it seems. There are many, at least in Bengal, who would prefer an Ayurvedic student to start with an English degree, such as L. M. S., M. B. or the like. Five or six years hard labour is the minimum work that is expected of him before he has any chance of obtaining the medical degree. I hope you will not differ from me very much when I hold that after undergoing the strenuous labour and after meeting the exorbitant charges in the Medical College for about six years, an average student, who has already graduated, finds neither the leisure, inclination, energy nor the money, wherewith to start on a fresh medical career, namely the Ayurvedic, extending over several years more. For, the study of Ayurveda is not a joke. An M. B. may derive some benefit from his previous knowledge of Anatomy and Physiology, but he has got to read, entirely anew, the portions comprising medicine, Therapeutics, Toxicology, Diagnosis, Midwifery, Treatment of women and children, Rasayana, Vajeekarana etc., even if we leave surgery out of account for the present. In these departments of Ayurvedic study, he will hardly derive any assistance from his previous degree, except what is of a more or less comparative value, and he will require several years more to complete his study properly. I repeat, gentlemen, that this is certainly too much to be expected of a student of the average merit and means

One thing more, we generally find that our first impression are very strong and man by nature is conservative. Once a student has had a medical knowledge through the Western method, he will, later on, test the merit of Ayurveda according as it tallies with his science. The result will be, that he will not only reject all portions in Ayurveda, that will appear to him as conflicting with his former ideas, but where both equally apply, it is ten to one, that he will avail himself of the Western system rather than Ayurveda. He will hunt up the European pharmacopea for medicines, rather than the Indian. Want of strong faith in Ayurveda will entirely vitiate his medical practice. Of course there may and will be honourable exceptions. What we want is staunch Ayurvedic Physicians, who have their stock of knowledge increased by the rational and supplementary study of other systems of medicine. We want other system to supplement and not to supplant Ayurveda It would therefore be more to our purpose to educate our students thoroughly in Ayurveda first, and then to allow them to make comparative studies of other systems. Of course, even during the Ayurvedic study of Anatomy, physiology and surgery, they may derive help from the Western system, but they must remember that the other systems are always to supplement their National science and never to replace it.

My remarks apply more forcibly in the branches of diagnosis and medicine, for, the method of Diagnosis in Ayurveda is entirely different from that of the Europeans, who have never heard of VAYU, PITTA AND KAPHA. We must first of all master these subjects thoroughly and then, we may go through the same in other systems also but never before.

THE AGE OF AYURVED

BY

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(Continued from the previous issue)

Yajurveda also contains sources of Ayurved—

“या श्रौषधिः पूर्वजाता देवेभ्यस्त्रियुगं पुरामणे नु बभ्रूणामहं शत-
धामानि-सप्त च ॥”

शुक्लयजुः संहिता, 12-74-75.

This and sixteen succeeding *Mantras*, noticed by Atharva-Putra, are laudatory verses of herbs and drugs giving secrets of medicines, e. g., their potency and applications.

The other meaning of the above Mantra is of interest, as explained below.

We know the hundred **आयुःस्थान**'s and seven **शिरःस्थान**'s of those herbs, which were first born of the gods, i. e., for particular seasons in the initial stage of Creation, which grew in three ages (**त्रियुग**) i. e., the three seasons vernal, monsoonic and autumnal, and which are able to support and maintain **बभ्रु** or the people in general. There are innumerable varieties of herbs of which there are one hundred and seven principal divisions, which are mentioned by the word **धाम**.

Hundreds of seeds of the medical science are lying locked in this lone *Mantra* secreting the fundamental principles of Botany, such as varieties, multitudinousness (असंख्यता), efficacy of herbs, and their relation to the various seasons.

Then again, just after it—

"उच्छुष्मा ओषधीनां गावो गोष्ठादिवेरते ।"

—which shows the connection of herbs with the human system. Their potency finds expression in the human body.

By one more *Mantra* (निष्कृतिर्नाम या माता) has the capacity for killing diseases been extolled.

"यस्योषधी: प्रसर्पताङ्गमङ्ग परस्परम्"

(शुक्ल यजु: १२ अध्याय)

The purport of this Mantra is about the processes of the action of herbs in the system. A remedy applied on the part of the body destroyed the diseases in some other part, just as Brain-Complaints are cured by internal administration of medicines, and Cataract cured by application of oil on the tips of fingers. It is only in *Yajurveaa* that the sources of these modern remedies are found, and not elsewhere.

In *Mantras* 10, 30, 31, and other succeeding ones (such as (अग्निभ्यो पचस्व), we come across the alcoholic treatment of diseases of the modern medical science. Sacrifice (होम) has to be performed with germinated or non-germinated paddy thrown inside receptacles, besmeared with medical herbs and sunned, accompanied with the utterance of *Mantras*.

The **पशु संज्ञपन प्रकरण** of **यजुः ब्राह्मण** very clearly gives partial instructions regarding the surgical science :

“हृदयस्याग्रे ह वदत्यथ जिह्वाया अथ वक्षसः”

In this order have directions been given for making offerings into the fire, of Heart, Tongue, Breast, Liver, Kidneys, Left Hand, Hips, the Middle Part of the Anal Canal etc. of the sacrificed animals, cut with particular weapons.

वसा and **वपा**, too, are included in this list. **वपा** means the substance round the heart resembling a piece of worn-out linen, and **वसा** the oily substance of the flesh.

This aspect evidences the existence of the sources of the surgical science in the Yajurveda. The eligibility for surgery is automatically effected by acquiring the practice of separating the outer limbs and internal organs of the animals killed in sacrifices according to the directions of the Sastras. So, these portions of *Yajurveda* may be accepted as the basic principles of **शल्यतन्त्र**—(surgery).

An investigation into the *Aranyaka Brahman* of this Veda will give one the main traces of Anatomy, as mentioned in the surgical science (**शस्त्रवैद्यक**), as

“यथा वृक्षो वनस्पति स्तथैव पुरुषो मृषा ।
तस्य लोमानि पर्णानि त्वगस्योत्पादिकावहिः ॥
त्वच एवास्य रुधिरं प्रस्यन्दि त्वच उत्कटः ।

तस्मात् तदातृणात् प्रैति रसो वृक्षादिवाहतात् ॥
मांसान्यस्य शकराणि किलाटं स्नाव तत्स्थिरम् ।
अस्थीन्यन्तरतो दारूणि मज्जामज्जोपमाकृता ।
यत्वृक्णो वृक्णो रोहति मूलान्नवतरं पुनः ॥"

With these materials of the first chapter of *Yajuranyaka* well might the present-day physicians write out a separate and new Anatomy. If they require to know about the arteries, veins, and their small divisions, they may lay the sixth chapter of the said '*Brahman*' under contribution as—

"य एषोऽन्तर्हृदये लोहित पिण्डः ।
अथै नयोरेतत् प्रावरणम् ॥"
"यदेतदन्तर्हृदये जालकमिव ।
अथै नयो रेषा सृतिसञ्चरणीवैषा ॥"
'हृदयादूर्ध्वं नाडी उच्चरति यथा केशा सहस्रधा ।'

Then follows :—

"भिन्न एवैत्यस्य हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिताः ।"

In the 8th chapter of आरण्यकोपनिषत् of this Veda, Fire, which appears in response to its invocation, as also अधिदैवमग्नि and आध्यात्माग्नि have been described आध्यात्माग्नि has been mentioned as the cause of the three states of the animal body such as निधन, सम्बरण, and ज्योतिष्ट. *Yajurveda says*

भ्रमदसि ज्वलदसि आर्द्रं निधनमसि संवर्गोऽसि प्रातिष्ठोऽसि

Oh Fire. You are the Dynamic force of the animal body as its life ; You are again manifested in the Fire that burns in the combustible substances of the material world ; You are resplendent as lightning in the womb of clouds ; You are the Lord and giver of Energy present in the moving creatures and stationary objects ; You are the cause of their ज्योतिष्ट or existence ; and You are again the cause of निधन or Annihilation.

The intelligent reader finds here the seeds of medicinal treatment sown. We may thus clearly see how the immutable law is being preached of the maintenance of the animal body due to the equilibrium of कायाग्नि and आध्यात्माग्नि and its effacement in the absence if this Fire.

It is imperative upon us to see that this अग्नि remains undisturbed and in pursuance of this fundamental principle should we take recourse to the Fire of the Macrocosm, and the remedies of the physical world in order to bring about the equipoise of this Fire of the Microcosm. Thus the treatment propounded by the Charaka Rishi (कायस्य कायाग्नेराध्यात्म्याग्नेर्वा वैकृतमापन्नस्य चिकित्सा वैकृत्यनिवारणरूपक्रिया is in consonance with the Vedas. The *Yajurveda* holds in its bosom the secret of the subtle principle of this treatment. The derivative meaning of the word तनुनपात् as the nomenclature of Fire unlocks the mystery,—the subtlest and the deepest secret of medicinal treatment

तनुं न पातयति (बलदानेन रक्षति) यद्वा तन्वा देहस्य अनंपात् पालनञ्च (भावे क्विप्) यस्मात् ।

The sense is Fire present in animal system as the spiritual energy is reducing the animal body and distressing it, and afflicting it with fever. It is again maintaining and nourishing it and keeping up its existence till the fag-end of the span of life.

A grand physiological discourse is here given.

Hundreds of such Ayurvedic materials of interest and importance are found in this Veda, of which only a select few are presented to the reader. Well may we, therefore, conclude that one, who is able to understand this sort of the abstrusest glory of Fire, is certainly qualified to lay dawn the fundamental basis of the particular science of Practice of Medicine.

The inference is reasonable that the *Rishi Charaka*, in advising in Paediatrics the linctum of ghrita mixed with honey for the newly-born babe after the severance of the umbilical chord (ततो मधुसर्पिषो मन्त्रोपमन्त्रिते यथाम्नायं प्रहृतु मस्मै दद्यात्), must have got the clue from the चतुर्थ ब्राह्मण of the eighth chapter of the *Yajuraranya*, directly or through transmission.

"अथ दधिघृतं सन्नीय अनन्तार्हितेन जातरूपेण प्राशयति"

(जातप्रकरणे)

Particular medicines may also be known in this connection by a careful study of the *Mantras* of the Veda.

The citations of this Veda, so far culled and furnished, are but designed to create a faith, and serve as a guiding light.

(To be continued)

Hydatid Cyst of the Heart as described by Charaka

BY

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Among the heart diseases Charak (1-17) mentions a disease named by him as Krimij Hridrog or a heart disease caused by worms. But this disease has so far never been identified by any authority on Ayurvedic books. In these few lines we propose, briefly to discuss the nature of this disease.

According to the description given by Charak, sometimes a cyst occurs in this vital organ (मर्मैकदेशे ग्रन्थिस्तस्योपजायते) As to the nature of the cyst he says that it contains fluid (रसः) which in course of time gets fermented : along with this fermentative process Krimis or worms are generated in the contents of the cyst (संक्लेदात्क्रमयश्चास्य भवन्ति). These Krimis increase in number, and the cyst increases in its size, so that a great part of the heart is affected. (मर्मैकदेशे ते जाताः सर्पन्तो भक्षयन्ति च). The other symptoms mentioned by him nearly resemble those of an abscess (तुद्यमानं सहृदयं सूचीभिरिव-मन्यते छिद्यमानं यथा शस्त्रैर्जातकण्डूं महारुजम्)..

From this description it is clear that this disease is not only caused by but also results in the production of Krimis or worms.

Now, we know that certain types of tape worms, as those found in the intestines of dog or hog, named dog-tape worm (Taenia Echenococcus) or hog-tape worm (Taenia Solium) sometimes pass their larvae or immature stages in the organs of man such as liver, heart, brain, muscles etc., and the apparent cysts found in these organs of man are nothing but the larvae of the worms.

As regards life history of dog tape worm, for instance, it is about one fourth of an inch long, consisting of a head which is called scolex and which is provided with several hooks and four muscular suckers, and 3 or 4 segments, last of which only is sexually mature harbouring thousands of eggs. These eggs or larvae are liable to be injested by those human beings who live in close contact with these animals. Although these ova after entering the stomach and intestine of man are completely digested and thereby killed by the digestive juices, but a few of them may be digested incompletely, so that their shells only are digested while the embryos escape this process. These embryos when freed from their shells move about, bore their way through the intestinal wall, enter the portal vein or systemic veins or lymphatic vessels, and through them may be carried to different distant organs.

Having taken its hold in any of the organs as liver or heart, the embryo is soon converted into a small cyst which goes on increasing in size. The central part of the cyst is gradually liquified, and the peripheral part is transformed into two layers, the outer forming the capsule and the inner becoming the germinal layer of the cyst. When it is sufficiently large, i. e. about the size of a hazelnut, inside this, small elevations arise from the germinal layer, which are really buds and they, in turn, develop into small secondary cysts called daughter cysts or Brood capsules. All their characters are exactly identical with those of the primary cyst, they are small but numerous. Inside these secondary cysts little outgrowths arise projecting into the cavity, at the ends of which little hooks and suckers can be made out; these are the heads or scolices. Each of these daughter cysts or scolex contained in it when transfered into the intestines of a dog is capable of developing into a full sized dog-tape worm.

In course of time these secondary cysts containing scolices within them are set free in the fluid contents of the mother cyst, and thus when a grown primary cyst in any organ is examined, within it are seen dozens of such small cysts with their heads in their small cavities.

When Charak describing this Krimij Hridrog—the cardiac disease caused by worm wrote that a cyst occurred in the heart, that an aqueous fluid appeared in it, that this fluid got fermented generating Krimis or worms in it, he must have observed such a cyst as described above, called for its aqueous contents a Hydatid cyst, and surely he must have been the first man who discovered that these daughter cysts or scolices were nothing but Krimis. Centuries after him doctors opened up such cysts taking them for ordinary abscesses, and fully described these small-bladder like bodies coming out with the fluid contents of the abscess, but they were quite ignorant of their real nature. It was Charak who, thousands of years ago, seeing such a cyst in the heart, realized that this was caused by worm, and that in turn it reproduced innumerable Krimis within its cavity.

The lines which Charak wrote on Krimij Hridrog, which we have interpreted as Hydatid cyst of the heart, are given below verbatim :—

त्रिदोष जेतुहृद्रोगे यो दुरात्मा निषेवते
तिल चोर गुडादीनि ग्रन्थिस्तस्योपजायते ।
मर्मैक देशे, संक्लेदं रसश्चास्योप गच्छति ।
संक्लेदात्क्रमपश्चास्य भवन्तुपहतात्मन:
मर्मैकदेशे संजाता: सर्पन्तो भक्षयन्ति च
तुद्यमानं सहृदयं सूचीभिरिव मन्यते
छिद्यमानं यथा शस्त्रै जातकण्डूं महारुजम्
हृद्रोगं क्रमिजं त्वेतै लिङ्गै र्बुद्धा सदारुजम्
त्वरेत जेतुं तं विद्वान् विकारं शीघ्रकारिणम् ।

——:I:——

PRINCIPLES OF AYURVEDIC DIAGNOSTICS

By

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The medical profession is now a days faced with a serious problem, the problem of the appearance of apparently new diseases which are taking a heavy toll of our country's population. We shall have to find out the steps and means to be adopted for arresting the menace of such appaling mortality. We shall have to see how far the medical science, now current, can help us in this direction. The Western medical science, backed by State help, is trying to cope with this problem with immense industry and application. Its eminent votaries have engaged themselves in research work and have, in their own way, tried to allay the sufferings of humanity by discovering the aetiology and in some cases, both the aetiology and treatment, of a few of such diseases. But the aetiology of many more is still unknown or even if the aetiology be known, the treatment is still undiscovered. The problem of the present paper is to see whether the science of Ayurveda can help us in any way in meeting and coping with the problem.

The educated people of the country are naturally inclined towards the western medical system, backed and patronised by the government. They have learned the big nomenclatures of the western science, and whenever they notice the system of such new diseases, they are loth to take the help of Ayurveda, even though the aetiology and the remedy are as yet unknown in the western system. Many of them again are definitely of opinion that the old Ayurvedic science is incomplete as there is no mention of such diseases in it, and hence their treatment is not possible with the help of that antique system. In support of their contention they would cite opinion and line of treatment of several Ayurvedic practitioners, versed in the western science. A groundless complaint has thus been laid on this ancient science by its interpreters, and its effect does not appear to prove beneficial in the long run. Bengal is the land of numerous and innumerable diseases. The cruel hand of death is daily snatching away so many dear lives from their herths and homes. It will not suffice now to see and wait for new discoveries to be made for these diseases. It is up to us to see whether there is any definite treatment even now. In this paper an attempt will be made to discuss how the old and antiquated Ayurveda can help us in this direction.

Of late there has developed in the western medical science a new diagnostic with the help of various scientific instruments and appliances. A clinical examination of blood, stool, urine, sputum etc. of a patient reveals the existence of various invisible germs in the patient's system, and according to the votaries of the western science these germs, bacteria or bacilli, as they are generally called, have been regarded as the active cause of a particular disease or diseases. The only means of prevention of a disease is to prevent the growth and infection of germs in the system and when the disease appears, such germicidal drugs are being prescribed as remedies. Though it is a fact that the germs or bacteria of many diseases are still unknown, and even when they are known their germicidals are as yet undiscovered, yet only on account of their western nomenclatures, the western system has been regarded as the only treatment in such cases, but, as may be expected, not with very satisfactory results. Under these circumstances, it will not be idle, I hope, to discuss whether Ayurveda has anything to say on this point.

The appearance of a crop depends upon three factors—the action and inter-action of seeds (**बीजम्**) the soil (**क्षेत्रम्**) and the season (**कालः**). Such is also the case with the appearance of a disease. There are no two opinions on this point. But there is a difference of opinions in the two systems as regards the active cause of a disease. The western science regards the presence of the bacteria i. e. the seed as the active cause of a particular disease, whereas the eastern system puts down the susceptibility of the system, i. e. the soil, to disease on account of undue excesses as the cause of the appearance of one. Yet the western system cannot deny that inspite of the presence of the germ in the system, there is no disease because of a particular condition of the system or the constitution. Neither can the eastern one deny the existence of the germ. In fact the Ayurvedic science admits the theory of bacteria in diseases which it has termed as contagious. Susrut Sanhita lays down that the diseases like fever, leprosy, tuberculosis etc. and all the epidemic diseases are infectious, and to admit the infectious nature of a disease is tantamount to an admission of the germ theory. It would be a fallacy, to hold that Ayurveda had no knowledge of the theory of germs.. In the western science too this theory is a new thing. Uptil now the germs or bacilli of only a few diseases have been known in the western science, but with regard to many many others they are still unknown. Why is it that the germ theory does find no place in Ayurvedic diagnostics? What are the remedies that Ayurveda has laid down for such diseases connected with bacteria? These are the questions that have got to be discussed in the present paper.

One may argue that people were not familiar with the infectious nature of diseases like Malaria, Tuberculosis, Typhoid, Kala-azar etc., because the germ theory has no place in Ayurveda, and that this ignorance was at the root of the wide prevalence of such diseases all over the country. It may further be contended that the heavy mortality had been due to the lack of proper i.e. the western medical aid, and that had not the western science come to the rescue, the old Ayurvedic practitioners, however erudite they may be, could not have checked the march of this destruction. The force of such arguments has also to be tested.

The function of Ayurveda is preservation of health, and then comes the treatment and curing of diseases. It is true that a man can possibly prevent diseases if he is aware of the existence of germs or bacilli and the modes and ways of their infection. But first of all we shall have to see whether this is possible in this land of ours. We have all noticed that flies, mosquitoes, insects etc. are more prevalent in the hot weather than in the cold. Such is also the case with those invisible germs or bacilli, which we call bacteria. The best evidence that can be cited in support of this phenomenon is the instance of the sour milk or curd. Scientifically curd or Dadhi is the result of some invisible germ on milk, which acts so easily and quickly in summer. But curdification is not so quick and easy in winter, even with a greater percentage of the seed or the germ. Bacteriologists are all unanimous as regards the immense fertility of the germs. A single germ produces millions of such germs. Under these circumstances, is it not fruitless and even madness to attempt to prevent diseases by checking the growth and productivity of germs, which are naturally so numerous, potent and powerful in this hot country ? It should appear therefore that it is for these reasons that Ayurveda has thought it useless to include bacteria or bacteriology in its system of aetiology, pathology or treatment. In this poor country where 75 p. c. of the population can barely afford to keep their bodies and souls together, it is ridiculous to advise them to use of mosquito curtain and thereby to keep malaria at a distance. In this land of marshes, canals and ditches etc. is it not fruitless to attempt to check the growth and spread of mosquitoes with the help of kerosine and other insecticides ? Further the causes and modes of infection of only a few diseases have been known, but they are unknown with regard to many others. Hence one should realise how in the present state of our knowledge and having regard to the conditions of our land, the science of germology or bacteriology can help us to preserve our health. For these reasons Ayurveda has not thought it worth while to discuss a problem, which is sure to prove ineffective in this hot country. Further it is a well known fact that the presence of millions of germs in the system cannot bring a disease unless the system or the soil itself becomes susceptible to it. Hence has Ayurveda dealt extensively with the soil and has advised us as a first and foremost duty to try to keep the system all right. It has discussed in great detail the evils of excesses in life, which make the system susceptible to a disease or diseases. The only means of preventing a disease is to keep oneself free and immune from these excesses.

One may also argue that in the so-called new diseases with their new and hitherto unknown symptoms Ayurved has neither preventive nor any remedy, as the diseases have no place in it. The system of diagnosis in Ayurved has got such a solid basis and strong foundation that a physician who has fully mastered the science of Triology (the data of Vayu, Pitta & Kapha) is sure to ascertain and treat any and every disease, however new and original its symptoms may appear to others and in whatever names it may be garbed. Hence it is that the Sage Charak has said—that a true physician should not feel ashamed that he does not know the nomenclature of a particular disease. As time rolls on there may appear apparently new diseases with new nomenclatures. But the Ayurvedic diagnostic is based on such fundamental factors that no disease, however new and whatever the symptoms, can possibly go beyond them.

When the two systems—the Western and Eastern are fundamentally different, one depending on germology and the other on its science of Triology, the attempt to equate a particular disease of the Western Medical Science with one of the Ayurvedic system is not merely futile but ridiculous. Hence when following the Ayurvedic method of treatment one should not depend on the western diagnostics, but should prefer the Ayurvedic one. I hope I may be pardoned if I try to substantiate these statements by several instances, the results of my long experience in the study and practice of the—Eastern and Western systems of medicine.

Let us first of all take the instance of Malaria, which is almost depopulating Bengal now-a-days. Its germs, their nature,—shape and modes of infection—have now been known with the help of western science, which has prescribed quinine as the only preventive and remedial drug for the disease. It is a pity that there long have been established Ayurvedic Hospitals in the country, but people are not aware of the treatment of this disease according to the Ayurvedic system. It will not be out of place to give in brief my long experience as an Ayurvedic practitioner in one of the districts of North Bengal which has been well-nigh ravaged by Malaria and Kalaazar.

According to the western science this disease is one, but according to the Ayurvedic system it cannot be said that Malaria is a single disease or that every case of malaria is amenable to a single method of treatment. The one common characteristic of the disease or the diseases termed malaria in the western science is the predominance of 'Pitta'. In the early stage it may be due to 'Pitta' only, or to the action of 'Pitta' or Vayu, or to that of 'Pitta' and 'Sleshma'. But everywhere the 'Pitta' is predominant. Thus even in the early stages the method of treatment of these different cases cannot be the same in Ayurveda. In the chronic stage too the 'Pitta' is predominant and spleen and liver grow excessively in size. In many cases Jaundice sets in Thus in the chronic stage the method of the Ayurvedic treatment. has necessarily to be different.

It may be argued that when all such diseases can be treated with one common drug and one uniform method, there is no use to go in for a system which prescribes a different treatment for every particular case. The force of such arguments cannot be denied, and the sage Charak too has advised us to accept such common drugs if possible. So quinine, if it be truly efficacious, should certainly be adopted. It will be superstition in that case to reject it ss a foreign drug. But it cannot be denied that the system of Western diagnosis is rather too expensive for this poor country. It is only the fortunate few who can afford to take the help of that system in Calcutta and in a few other important head quarters. But in a majority of instances and almost every where in mofussil the physician has to depend on inference and suggestion. It will be presumptuous again on my part to doubt the accuracy and precision of the instruments and appliances of the Westean Science, or the versatility of its votaries. But instances of wide difference in the results of a clinical examination in the different clinical centres of even this city are not at all rare. It also happens that the physician finds himself at a loss to miss, on a clinical examination, the presence of germs in the system, though the other symptoms have clearly manifested themselves. So, the Western system of diagnostics—all those bacteriology, Clinical examinations,etc. cannot be said to be always precise and perfect. One should think twice whether there is any necessity to go in for the expensive, but not always accurate, system when a disease can be more easily and simply ascertained with the help of the other system.

Ayurved does not profess narrow bigotry, and there is no hindrance to include really efficacious foreign drugs in its pharmacopœia. Ayurved is extremely liberal in this respect, and the Sage Charak declares in unequivocal terms that nothing exists in this world which is not medicine. If necessary, foreign drugs are certainly to be adopted. But, before doing so, one should particularly ascertain that such drugs are not in direct contravention to the fundamental principles of Ayurveda. It has been observed that a particular Western Drug may prevent and even cure a particular disease, but sometimes it produces a new one, which may ultimately prove fatal. Ayurveda cannot advocate a drug that ameliorates a particular disease but produces a new one in its stead. The inclusion of such medicine cannot lead to the improvement and enrichment of Ayurveda. So, every foreign drug has to be analysed and scrutinised from the Ayurvedic point of view before it is accepted or rejected. Calcutta is the proper place for such analysis and research but one has to regret that there has been no attempt in this direction uptill now. I hope the authorities of Ayurvedic Hospitals in the City would turn their attention to this problem.

There are again some kinds of Malaria, termed 'Pernicious' in the Western Science, where in every csse there are present the symptoms of 'Sanni-Patik' fevers. Here too, as in Malaria, the 'Pitta' is predominant and the Ayurvedic treatment must necessarily be different from those of the above cases. So, in a case of malaria in the Western diagnostics the Ayurvedic practitioners cannot prescribe a treatment unless they have properly ascertained the disease or diseases from their own point of view. Malaria now-a-days is widely rampant in our country. But such cases were surely not absent before the introduction of the Western Medical Science, and at that time they were being successfully treated with the help of Ayurveda. Quinine was unknown and was not used then. Rather it should be a matter for investigation whethre the excessive use of quinine is one of the causes of the wide prevalence of malaria in the country.

* * *

After Malaria comes 'Kalaazar'. Such cases have been known in the country from long ago. Such symptoms as excessive growth of the spleen, Ascitis, Dropsy, Haemorrhage etc. through the mouth and nostrils, Jaundice etc. had been noticed in many cases, and cured with the help ofAyurvedic treatment. Of late there has been observed a great prevalence of this disease along with the discovery of the Western System of Scientific examination. The author has treated many cases termed Kalaazar by the Eastern Science. In such cases there is no common factor as there is in malaria, though there is an excessive growth and hardness of the spleen. The other main symptom is the falling-off of the hair. Not every case of Kalaazar is attended with 'Bishamajwar' of the Ayurvedic diagnosis. Even such cases where remittent temperature, erratic pulse, hiccough, etc. have lead us to diagnose them as cases of sannipatik fever, and medicines prepared of snake venom have been used with successful results, have been ascertained as 'kalaazar' by examination according to the Western diagnostics. Besides, fevers like 'Santata-Jwar', 'Anyeduska-Jwar' of Ayurveda, and even cases of early stages of fever are seen diagnosed as 'Kalaazar' in the Western diagnostics. Ultimately such diseases result in ascites and dropsy, and Ayurvedic physicians treat them as cases of dropsy with quite successful results, though they have been ascertained as 'Kalaazar' by the Western Science. So, it will not help us in the least to know the case as one of 'Kalaazar' with the help of the Western System, though 'Kalaazar' of the Western Science really represents a variety of diseases in Ayurveda.

(*To be continued*)

News and Notes.

The tenth Dravida Vaidya Sammelan, Madnra

addressed by

BHISHAGRATNA A. LAKSHMI PATI B.A., M.B., C.M.

You will hardly find an Ayurvedic Physician in India, who will not support the Prohibition Policy of the Congress Government. But to penalise every Ayurvedic Practitioner, by taxing him and to label him as a vendor of intoxicating liquors is unthinkable. They threatened to confiscate the stock of Asavas and Aristas and to let loose the policeman on the track of Ayurvedic Physicians. I am glad that the Madras Government were after all able to see the injustice of their hastly action in sending notices to all Vaidyas in prohibited arese to take out licenees on pain of prosecution. We should also demonstrate our loyalty to the Congress by every Vidya being a volunteer in the cause of Prohibition, when it is introduced in his locality.

This agitation however has taught us one thing; namely that the Vidyas have the whole country behind their back. We should organize the profession as one unit, if we wish to have our grievances redressed.

I have for your consideration a schems for constructive action.

One is that which relates to acquisition of more knowledge; the other is the organisation of the medical profession so as to extend the facilities for service. I do not mean service under the Government. I do not want you to attach any importance to Government Service. But, we should be very particular, if the facilities, that we traditionally possess for serving our people, are restricted by the state in any manner. The B-class Physicians however, shall not be debarred from receiving any emoluments from the State for services rendered by them. His work for the cause of Public Health should be recognized by the Local Bodies and the Government. He belongs to the most oulturhd, and influential section of our rural population. It is very unfortunate that even after the advent of the peoples' Government in the Provinces, we are not able to win the impartial support of the Local Government as against the foreign system of medicine. To me, the foreign system of medicine has been proved to be most unsuitable to the conditions of our country and our peopie, In the garb of science, it has become a trade-guild fleecing us of our valuble resources, and in additton, most of the latest treatment in the shape of hypnotics, antipyretics, soothing agents, tonies and rejuvenators is not only a fraud upon innccent laymen, but is also dangerous to health and long life.

REVIVAE OF AYURVEDA

The Work before us

The Congress Government have done much to improve the condition of the ryot who is suffering from appalling poverty and indebtedness. An earnest effort is also made to provide the clothing made of Indian Materials and by Indian Janas.

Next only in importance to providing food and clothing is the attention to the medical needs of the population. I feel that similar and earnest attempts were not made in this branch of our reconstructive programme.

The same urgency, that is felt for removing the course of untouchability, is felt in this department also, and the course of being subjected to a most unsuitable system of medication and a continuous drain of our economic resources shall be removed. This foreign system in our midst, not only perpetuates the *inferiority complex*, but it also kills originality in the research worker. The Western-trained Doctor, owing to his rank ignorance of the basic principles of Indian systems, and to his pride, making him feel that no one knows more than the Western-trained Doctor, does not find his way to learn the Indian Sciences. It is said that it is easy to teach an ignorant person, but it is not possible to teach one, who thinks that he knows, but does not really know.

1. We should broadcast throughout the length and breadth of land, Gandhijee's advice to Dr. Chesterman, given in March 1939, which runs as follows.—"Provincial governments, even Congress Governments, are appalled at the medical needs of the villager. I would ask them not to try to transplant the entire system of Western Medicine into India. We cannot afford it There is over so much to be had from the study of indiginous drugs and medicines, but practically very little work has been done in the deparment. Much of the indeginous talent is running to waste, simply because it is not considered original or Scientific. I would therefore like to see missionaries as medicine-vendors for villagers, confining themselves, as far as they can, to indeginous medicines."

2. As in the days of Asoka we should print posters in all the provincial languages, inscribing therein the simple rules of personal conduct, called Arogya Sutras, and should exhibit in all Government Officers and places of public resorts including the

places of Pilgrimage, Assemblies and Markets. These Arogya Sutras should form part of the compulsory courses of studies of children in all aided Schools.

3. A thorough overhauling of the medical education on a national basis should be taken up immediately. When it is incumbent on a civil servent to know the language of the country, it is all the more necessary for a medical man to have a knowledge of the system of medicines existing in the country.

(a) A minimum post-graduate course of six months in the fundamental principles of Indian medicine including a common knowledge of Indian herbs should be made compulsory for all those who are in service at persent.

(b) Every medical student should study the classical works of Charaka Samhita and Susruta Samhita. There should also be a special training in the collection and cultavation of the locally available herbs. The medical literature, available in the provincial language should be conserved.

4. The meaning of himsa should be explained so as to extent its application and utility to every man concerning his own body. It is the first Dharma of every person to keep himhelf healthy and strong, To neglect this primary Dharma

is really a Himsa, creulty to himself. Body building should be considered to be very essential for National-building. To achiver a robust build of the body, the Vaidya in every village should be entrusted in addition to his routine dispensing work, with the charge of a net-work of Talimkhanas and play grounds in every street. The village physician would do this better than the village teacher, or thr police constable. The physician is really an asset to the Congress, He is cultured, patriotic, intelligent, charitable and self-sacrificing. He has preserved the traditions of ancient India as no one else has done,

8. Supplementary courses of study should be organised in different centres, it the districts, where where village physician should be trained so as to bring him up-to-date and to enable him to do all first-aid work.

9. A National volunteer corps whose training is based upon Sadacharas, peculiar to India, should be established.

To succeed in this attempt we must shed our inferiority complex. All medical education should be in the provincial language. Add to the existing literature, by all means, whatever we do not have. Expurgate from it, what-ever does not stand to modern conditions. A small country like Japan with a very poor language could accomplish it in a generation. In India it must be easier, when we have self-Government.

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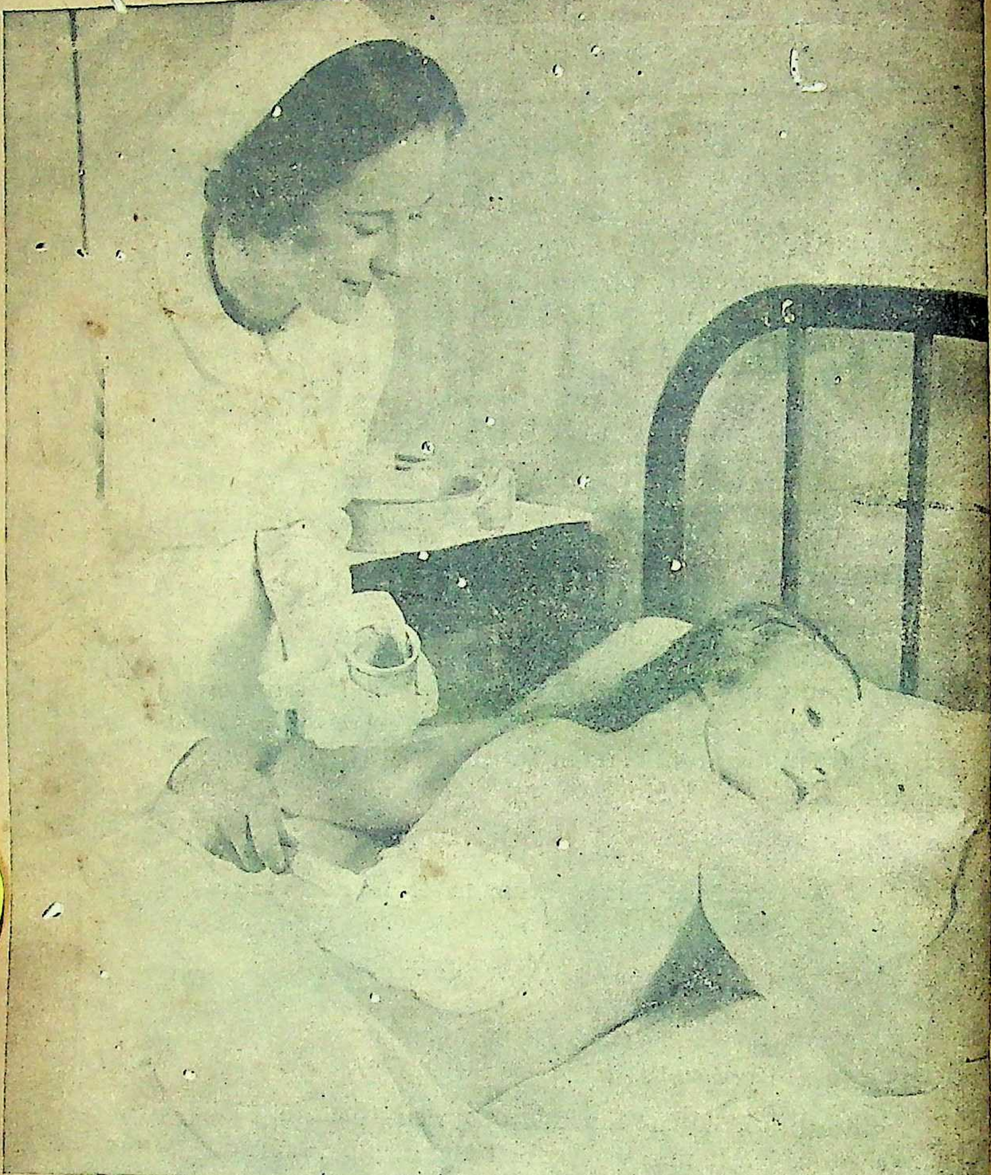

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Founded by *Late* A. C. Bisharad

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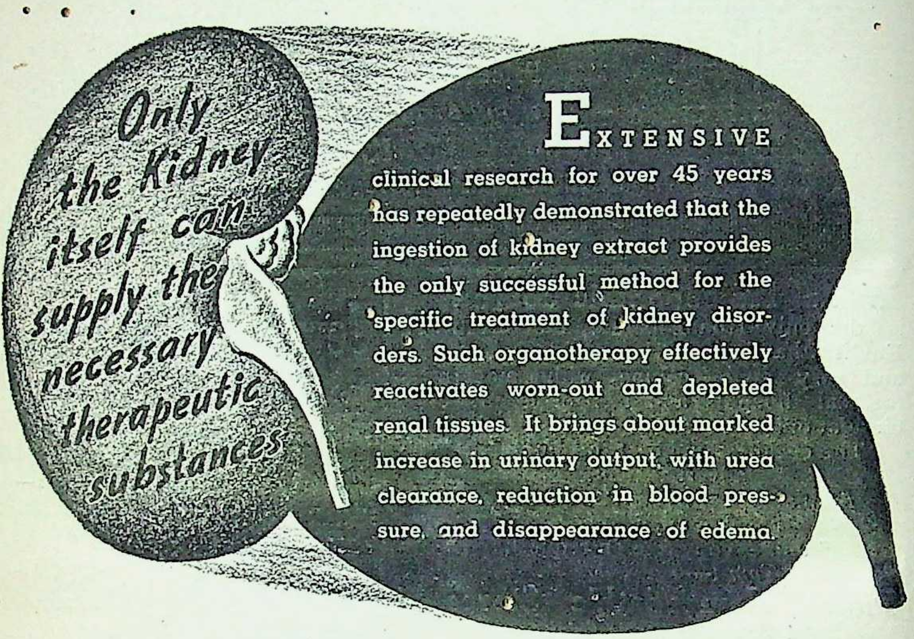

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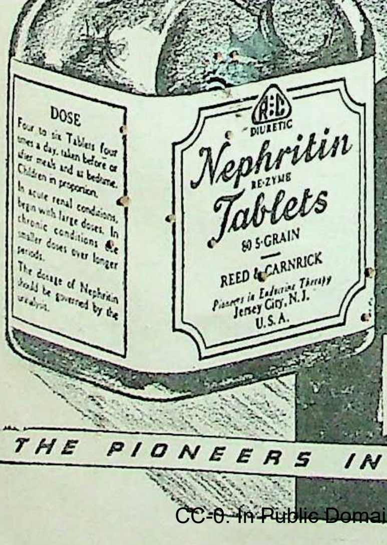

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Vol. XVI] MARCH, 1940 No. 9

HINDU MAHASABHA CUM NATIONAL CONGRESS

By H. N. CHATTERJEE, M. A., CALCUTTA.

—:o:—

It is now clear to every right-thinking man after the last Session of the Hindu Mahasabha that the Hindus in India, specially in Bengal, are faced with the difficult problem of choosing between two distinct powerful political organisations namely, the National Congress and the Hindu Mahasabha. It cannot of course be gainsaid that the Congress has fought many battles and made many sacrifices to achieve something which is meant for all, without any distinction of caste or creed. It is also equally true that the present political advance in India is due to the unflinching struggle of this august organisation and the whole glory and honour belongs to it and not to the Mahasabha or the League. It also professes non-communal in out-look and as such, Indians should flock strong under its banner, forgetting their religious bias and social prejudice.

Unfortunately, however, there is the other side of the picture and this calls for our serious attention. From the speeches delivered by different important personages at the last sitting of the Hindu Mahasabha it appears that all is not right with the house of Denmark. The Congress, though possesssing an overwhelming Hindu majority and though professing impartiality, does not seem to be strictly impartial. The motive behind this attitude is, no doubt, praiseworthy, as it hopes to enlist the sympathy of the Muslim community to its cause and thus present a united demand to the powers that be for national emancipation. The Congress has been following this principle of propitiating the Indian Muslims for these long twenty years at the sacrifice of the rights of the Hindus. Yet instead of pracification, the Muslim demand is gradually increasing every day and feelings between the two major communities of India are daily becoming more strained. The riots at Sukkur and the recent cowardly murder of an old Mahasabha deligate at Lahore are but a fractional indication of the hatred and spite felt by one particular community towards the other less aggressive community.

It has now been a fashion with our political fathers to drag in the third party in the realm of politics. But supposing the third party is at the root of this communal cleavage, what logic can there be for the other party to play into other's hands when their action is detrimental to the interest of the nation as a whole ? The reason for this may be either that the League does not want national emancipation and is afraid of its consequent sufferings and sacrifices but likes to enjoy the major portions of the concessions earned by the other community, or that it is afraid of Hindu domination and likes to keep Hindus down under them with the help of the British people. 'Divide and rule' may be a policy of our rulers, but it is never a principle with them. Had it been so, they would never have advised us to present a united demand, because it is also possible that the Mohamedans can, even at this stage, sacrifice their immediate gain and join the Congress.

Mahatma Gandhi is a great believer and his policy of pacification may triumph ultimately. But the long chain of failure of his policy indicates something otherwise. Not only a section of the Mohamedans in India are not taking to the creed of non-violence and toleration, but they are becoming more violent and aggressive, the more they are being propitiated. The Hindu Mahasabha leaders compare this with fire that grows all the more with the addition of ghee and advise Hindus to combine together and defend their rights even without Congress help. This attitude of the Mahasabha is a driect challenge to the Congress and the beauty of the thing is that the Congress has always been dubbed a Hindu Organization and the other side of the Hindu Mahasabha by no less a person than the League leader ! It is therefore clear to all right-thinking men that the Congress representing all sections of the Indian people has failed to satisfy any.

The Congress has no doubt failed to solve the communal question; the Mahasabha also has not been able to solve it, as it lacks that boldness of action which can do this. The appeal of the speakers of this august body hears more like one made in despair than anything else. There are of course reasons for this lack of courage on the part of the Mahasabhaits and these are firstly because they cannot count upon Congress help and secondly because they are looked down upon by an influential section of the other community.

"Hindusthan is for the Hindus and to live here peacefully the Hindus must combine" is a good slogan. The League slogan of dominating over the Hindus, because the Muslims were the rulers of India at one time, is equally good. But real peace does not lie this way. Mere sacrifice on one side and demands by the other also serves no good. The cause of all this must be sought out and removed, so that everyman may live with his neighbour honourably.

Perhaps the real rub of the problem lies in the inferiority complex of the general Muslims in India. It is an undeniable fact that the general Mahomedans in India are inferior to the Hindus in general not only educationally and culturally but also economically. This stern fact is konwn to the leaders of that community and this consciousness makes them afraid to join hands with the advanced section of the nation in its fight for democracy; because in a democracy which will be no respector of caste or creed, they will have to play the second fiddle unless they become educationally and culturally equal to their Hindu neighbours. They are also conscious that this inferiority cannot be removed at all, at least immediately, and if India is granted democracy to-day their occupation would be gone. It is also a fact that a man takes to vilifying his rival only when he is conscious of his own inferiority. Vilification of the Congress ministry, suppression of the cultured class and utter disregard for Hindu rights on the part of the League leaders and League ministers are but natural offsprings of this mentality. "Islam in danger" is rather a camouflage just to keep up the show. The recent move on the part of the League President to come to terms with the depressed class. Hindus to represent them is also an outcome of this mentality, otherwise it would be impossible to understand how the same Islam, that will lose its purity if a pact is made with the upper class Hindus, can remain untarnished under a pact with the depressed class Hindus.

The analysis given above is perhaps correct and this is why the Muslim Leauge selects to remain aloof from the national movement and enjoy whatever gifts it may secure from the rulers without possessing any qualification to earn them Our request to the Congress High Command is that they should take a stock of their past actions with regard to the Leauge and let it severely alone.

We know there are many nationally-minded Muslims both outside and inside the Congress fold. But unfortunately for India, they are not in positions of vantage and as vociferous as the Leaugers. Moreover, in Bengal at least, their position is not very strong, nor have they been able to create mass-consciousness in their favour. Some of them lack that firmness of purpose that is essential for a leader—even they may sacrifice their principle in consideration of immediate gain. Non congress Hindus also are equally responsible for the present sad plight of Bengal.

Hindu Mahasabha sitting at Calcutta is said to have been a success. Apart from the achievements of the Mahasabha outside Bengal, we are afraid if anything worth the name may be achieved in this accursed province. The National Congress has no sympathy for this province and there is no leader worth the name in this land of ours outside the congressfold. With due respect to great persons like Sir M. N. Mukherjee, Mr. B. C. Chatterjee, Dr. Shyamaprasad Mukherjee and others, we are painfully constrained to admit that they cannot perhaps take courage into their hands and bear the brunt of leadership. They can go up to Darjeeling or to the Governor's House in deputation with a beggar's bowl, but. cannot do anything when refused.

Bengal will therefore be ill-advised to follow the Hindu Mahasabha and fight against the Bengal Congress. Rather the banned leaders of the Bengal Congress should be requested to abandon the Congress and join the Mahasabhaits here and lead the Hindus of the province, in case the Congress High Command does not stirr up and attempt to solve the problems of Bengal, which are so very vital to the higher class Hindus. Nationally-minded Mussalmans of Bengal will have to take courage and preach the gospel of Nationalism and not of sectarianism before their co-religionists irrespective of all attedant consequences. This way lies the salvation of Bengal.

———[o]———

ORIGINAL ARTICLES

——:o:——

NEO - AYURVEDA

By : Dr. N. S. WATNE,
D.C.T ; C.D.F.C. (London), Bombay.

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Continued from the previous issue.

Ayurved is one of the time honoured Aryan Science which describes in outline the ever unfailing principles of medicine as known at the time. Like almost all other Aryan Sciences it is also written in short, terse verses or sentenses almost of the nature of medicinal aphorisms. But unfortunately, I think, this type of aphorismatic learning of the Aryan medicine is not being properly understood and interpreted by many of the present-day doctors who try to hurl ridicule upon it by describing it as almost downright falsehood. And depending upon it as they do, the ordinary people have formed at the most a habit of treating Ayurved with every type of contempt. But, in my humble opinion, this is altogather a mis-construction of the fact. I am, therefore, trying to explain my own way of revealing Ayurvedic learning in terms quite congenial and acceptable also by the present to time-honoured Sciences of the westerners themselves. I shall, thereby, have a chance of knowing how far it proves agreeable or otherwise to the present-day authorities both in Ayurved as well as in allopathy.

Present-day science of medicine is guided by various sciences that rightly boast of being based on the secure foundation of the result obtained by experiment and observation at every step. The sciences, such as.

(1) Physics, (2) Chemistry, (3) Biology, (4) Botany, (5) Zoology, (6) Embriology, (7) Bacteriology, (8) Cytology, (9) Morphology, (10) Anatomy, (11) Histology, (12) Embryology, (13) Physiology, (14) Ecology, (15) Pathology, (16) Bio-chemistry, (17) Medicine, (18) Therapeutics, (19) Psychology, (20) Hygiene, (21) Vitaminology etc.

These various sciences are being daily improved upon by scholars in the respective fields, and there is therefore, no wonder that being guided by the results of the researches in these the present-day science of medicine naturally appears to be improving also along with them. Now although this is a most desirable step, yet owing to our own fault, that can be easily corrected if we really so mean, this episode is telling very hard upon our Ayurvedic System of medicine; dazzled as they are, the present-day doctors have begun to trun a deaf ear to anything that sounds Ayurvedic. They are not only doing this but also they do commit the crime of putting Ayurved to ridicule; scorning its ways of treatment, describing it as useless and asking the public to let it go to its well-deserved (of course in their opinion) grave as early as possible by its being totally neglected, nay forsaken also by one and all in the society of the country. But in my opinion, this is altogether wrong which requires to be righted, any and everyhow.

I do admit that there are defects in Ayurved as they are bound to be in every other system also. But they are not present in Ayurved to such an extent that it must be altogether discarded as useless. I am, on the contrary, fully confident that if Ayurved is given a modernised touch in language as demanded by the changed times and is also revised as regards the defects in its certain branches more or less affected by the progressive steps of the scientific knowledge as revealed at the present times, it will again be in a fitful position to serve the Indian Public as their national as well as domiciled system of medicine and fulfil its role as long ages before. I am, therefore, I must confess, prompted to write a series of articles to give, in my own way, an idea as to propose for a prospective

Ayurved as perfect as public in its own way and ready to serve the enlightened public of the country at present also.

When the old texts of the present-day Ayurveda were compiled, these various sciences had not seen light at all, they having sprung up in the course of a hundred years or two. The texts of Ayurveda cannot, therefore, he expected to have been written in a language easily intelligible to the students coached up in the modern sciences only, but quite unfamiliar to the old technology of the Aryan medicinal philosophy and practice. Yet I think that the contention that Ayurved cannot he scientifically explained will not stand its ground as will be found from what I write in my last, this and forthcoming articles here, as also elsewhere.

A student desiring entrance into modern type medical colleges is expected to have gone through a course of training comprising a thorough study of the principles of Physics, chemistry and biology; because a study in these branches of the general science is most essential for an ability to properly understand the principles of the modern science of medicine itself and even to a proper understanding of Ayurved their study is, I think, a dire necessity. Let us, therefore try to know to what extent the knowledge of these branches of science was available in those old days when the texts of Ayurved were compiled and used as standard works of study and reference. But as physics ranks first in importance in all the three as the parent stock, let us try to fathom the depths of the then academical knowledge of it as described in the old texts.

Physics is a very comprehensive science including both chemistry and biology in itself. Wijnana (विज्ञान) was the term given to it by the old-day Aryans. The Aryan-Science of Wijnana, so to say, included almost every branch, of human knowledge, not only then existing but likely to exist at all times to come. And the present extenstions in the field of the Physical research work that are now being introduced fully bear out the oldtime Aryans' claim as Wijnana being their universe-embracing science. At present the researches in Physics are opening out to scientists almost all the avenues of knowledge claimed to have been already explored through intuition by the old-day Aryan Rishis, students of Jnana, Wijna.

The lord Shree Krishna says in Geeta :—

ज्ञान तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यद्ज्ञात्वा नैव भूयोऽन्यन ज्ञातव्यमवशिष्यते ॥ Geeta 7/2

If you study the Jnan wijnan that I am disclosing to you will have reached the final limits of knowledge in and of the world. Then in the thirteenth chapter of Geeta he has explained fully what he means by Jnanan which comprises a list of several mental attributes as well as of some of the formal practices prescribed in the shastras for a good, peaceful gentleman in any society whatsoever. Hence what he means by wijnan is clearly singled out. His wijnana only is, therefore, described in the following stanzas ; viz, :—

भूमिरापोनलो वायुः खं मनो बुद्धिरेवच ।
जहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ Geeta 7/4
अपरेऽयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम ।
जीवभूनां महाबाहो ययेदं धार्यते जगत ॥ 5 ॥
एतद्योनीनि भूतानि सर्वानी त्युप धारय ॥ 6 ॥
महाभूतान्यहंकारो बुद्धिरव्यक्तापि च ।
इंद्रियाणि दशैकं च पंचं चेन्द्रिय गोचराः ॥ Geeta 13/5

Which means that Lord Krishna includes in wijnan a knowledge of (1) the five gross Bhutas, Viz, Prithvi, Apa, Agni, Vayu and Akasha, (2) the five sensory organs which help men in keeping their contact with the outer world, (3) the five motor organs which help men in making a good or bad use of the outer world as (4) mind, intellect, egotism, the seat of emotions, recollections etc., and the self-ignorant soul itself, and he calls all of these as parts of his Prakriti or nature. His as well as of the old time Aryans' wijnana is the full knowledge of the Lords' Prakriti.

But this Prakriti of the Aryans, being alive, never stands idle. It keeps on working (Geeta 3/24 ; 9/10 ; 13/10 ; 14/10 ;) and the different expressions of the kinetic or actively working energy of the same are known as the attribules (गुणाः) of the Bhutas, the five stationary divisions of the gross matter or cosmos itself. We, Aryans, considar this active energy as working in three different forms Viz, :—(1) Radiation (सत्तम), (2) Attraction (रजस) and (3) Circular motion (तमस)(Geeta 14/5 ; 3/16 ; 14/18). We, Aryans, consider that the living nature of this Prakriti is latent in some of its gross forms and active in others (Geeta 14/6 to 15). Hence all things in the world lend themselves to be divided into two groups which qualify as :—

1. Stationery, lifeless, inorganic.
2. Active, moving, alive.

The present-day scientists happen to call that science concerning the former as Physics (including, of course, chemistry) and the other Biology. Physics is then further divided into Physics proper and describing things from their stationally or conditionally attributive point of view and chemistry describing the same from their constitutional or constructive point of view. But in principle both these branches of Physics are of the same nature. Whatever difference there appears, it appears only due to the more or less intensity in manifesting the results of the forces working in and on them respectively. Because" there is no real difference between the "Physical and the chemical properties" themselves, the forces that govern the world of atoms and molecules are of the same nature. They differ in degree but not in kind.

Modern Physics proper considers all worldly things to have a right to exist in three different states, viz. (1) Gaseous, (2) liquid and (3) solid. But we, Aryans, consider these states to be five and name them as Akasha, Vayu, Agni, Apa and Prithibi, just as the modern Physicists assert that anything in the gaseous state canbe generally changed into its liquid state when its critical point at being allowed a lowering of temperature as well as an increasing of pressure on it is reached and the liquid state can be again changed into its solid one when its similarly corresponding critical point is reached as regards temperature and pressure. Exactly so, we, Aryans, say that Akasha can be transformed into Vayu which again into Agni, which again into Apas and which finally into Prithvi, the common earth planet on which we live and die. Only the changes in circumstances that are required to be attended to are not mentioned in terms easily understandable by the present day educated people and that is their (of our Aryan Rishis) only fault, if at all it can be called a fault after all.

When anything in the gaseous state is changed into its corresponding liquid state it loses a part of its power to make an attempt at freedom or liberty to move at will ; which thing however renders the object more useful (गुणबत) to us ; for example people generally find water more agreeably useful than steam and ice more conveniently useful than water itself, i. e., to contract usefulness a thing has to lose its freedom ; and more it loses the greatar is its usefulness or we may say in Sanskrit (गुणोदया: रसालते लोपात)। And our old Aryans also say that when a Bhuta of higher dignity stoops down to assume its lower dignified form it adds to its attributes or Gunas, Viz.:—

Akasha	Wayu	Agni	Apa	Prithvi
has	has	has	has	has
one attribute	two	three	four	five
शब्द	शब्द	शब्द	शब्द	शब्द
only	&	स्पर्श	स्पर्श	स्पर्श
	स्पर्श	&	रूप	रूप
		रूप	&	रस
			रस	&
				गंध

Just as the modern Physics clarifies the properties of things into (1) General and (2) specific so also is the case with the progressively additive attributes of the Aryan Bhutas, viz. from Akasha to Prithvi शब्द is general attribute and at the same time it is a speciality of Akasha;from Vayu to Prithivi शब्द and स्पर्श are the general attributes but रूप is a speciality of Agni, From Apa to Prithivi शब्द, स्पर्श and रूप are the general attributes but रस is a speciality of Apa, and finally गन्ध is the speciality of Prithvi. It is not a general attribute of any of the Bhutas whatsoever, but the general and specific properties of things as described in modern Physics are quite different from attributes of the Aryan Bhutas, the latter being the physical agents or natural forces of the modern Physics.

The Aryans of the old times used to consider the special experiences they enjoyed from the worldly things through their sensory organs as वृतिविशेषा ; वृति means behaviour. So they used to consider that thing as belonging to Prithvi Bhutas which behaved towards them through all the five of their sensory organs; a thing as belonging to Apa Bhuta which behaved towards them throu four of their sensory organs; a thing belonging to Agni Bhuta which behaved towards them through three of their sensory organs; a thing as belonging to Vayu Bhuta which behaved towards them through only two of their sensory organs and that thing as belonging to Akasha Bhuta which behaved towards them through one only of their sensory organs; and on investing further thought over the matter they decided the pedigree of the Bhutas as Vayu from Akasha, Agni from Vayu, Apas from Agni and Prithvi from Apas themselves.

Modern Physics admits the right of energy-stable object to exist in three different but consecutive states of matter, while the Aryans maintain that such states are five. Now there is a marked similarity so far as the gaseous (बायबीय), the liquid (आप) and the solid (पार्थिब), states are concerned. A question, therefore, arises as to whether the remaining two from out of the five states as maintained by the Aryans as natural to every stable object in the universe, can be accommodated to the ideology of the so-called modern Physics. An answer to this apparently puzzling question can certainly be given in the affirmative as follows. Although the so-called modern physics attributes only three states to every stable worldly object, it also admits that there are five states naturally belonging to everything not lerses trial i. e. astral or stellular. They are :—

(1) The Electrical, (2) The Nebular, (3) The Incandescent, (4) The liquid and (5) The solid.

And from the pedigree of their Bhutas as advanced by the Aryans of the old, we cannot but convince ourselves that the five astral states of the cosmos or world matter are only the modern representatives of the Bhutas in the old time Aryan philosophy and medicine.

The old Aryans, it seems, were not any more cognisant of any of the Physical truths other than those now in vogue, which were then quite unknown even to our old time Rishis perhaps that talented explorers of the natural philosophy of the time. But they had not failed to make out through their intuition or experimentation and observation. We do not yet certainly know that each of these five states of matter has got certain specific attributes, naturally adhering to it and that as the states follow one another i. e., as the world matter has to pass through them one after another, these specific attributes are added to and not kept latent or in abeyance. Hence the old Aryans used to hold that every worldly object must necessarily possess all of the specific attributes of all the five stellular states of matter, the Bhutas, Hence, of course, they looked for these attributes both in animate and inanimate objects as well, and to their surprise they found them, after close observation and investigation, to be existing to an equal extent both in the living and non-living parts of the world with the only difference that they are more distinct in the former than in the latter i. e., they get a better chance for their menifestation in the former than in the latter. Hence the following two divisions of the worldly objects, animate and inanimate or moving and stationery. And to the knowledge pertaining to the latter as regards these astral attributes of matter, we give the name chemistry and to the former biology. But as men belonged to the former regime the old Aryans thought more about the former than about the latter ; and then they found that even in the living there are three different types of men, the best, the ordinary and the worst. So they began thinking about the cause of the phenomenon and found that throughout the world this triply attributive distinction holds paramount. And it is thus that this eightfold nature of five Bhutas and three Gunas of the Aryan natural philosophy of the world was then rightly thought to be firmly established by the then scholars and seers as well.

At frist at least the triply attributive nature of the world was based on the human experince of the worldly objects as they were found to be having towards men in an (1) agreeable, (2) tolerable, or (3) in otherwise manner as they played their natural part in the big drama of the cosmic arrangement. The Aryans of the old got extremely sure about its irrevocability as they went deeper into the nature of the cosmic behaviour as a whole. They, therefore, established their proposition that the world, i. e., all the objects therein, is at least to men fivefold in nature as regards its constitution, both material and stational and also threefold as regards its behaviour towards men. They, therefore, began describing things accordingly, i. e. from their temporary as well as more or less lasting or permanent effects on themselves, the stational attributes affecting them temporarily and the inborn ones, more or less permanently.

The Aryans of the old times had to classify things that availed themselves of being eaten by human beings as (1) eatables and (2) non-eatables as they observed that through a human being; a thing made up of all the five Bhutas must necessarily be maintained with their help in the form of food stuffs, there were certain things that killed him also in the long run so they had further to divide all things that could be eaten with immunity so far as fear from death is concerned into (1) Health preserving and (2) Health imparing. So they began classifying all these things as under :—

(1) Health preserving (or Satwika) things

(2) Health imparing (or Rajas) things

(3) Health destroying (or Tamasa) things as will be clear from the following stanzas in Geeta, viz.

आयु सत्व बला रोग्य सूख प्रीति विवर्धनाः ।
रस्याः स्निग्धा स्थिरा हृद्या आहारः सात्विक प्रियाः ।
कट्वम्ल लवणा त्युष्णा तीक्ष्णरूक्षा विदाहिनः ।
आहारा राजस स्येषा दुःखशोकभया प्रदः ॥
यालमामं गलरसं पुति पर्युषितं च यत ।
उच्छिष्ठ मपि चामेध्यं भोजनं तामसप्रियम् ।

and it is here that Ayurved steps in, as for example Wagbhatta says ;—

ग्रामक वषधं ब्रुयात कोपनं तु विषं भवेत ।
अन्तं स्वस्थहितं विधाद् वैचित्र्य निर्णय ॥

And Ayurved works along its own avenue quite separate from those of the various schools of thought belonging to the regime of the Aryan philosoply, the schools of thought based on the foundation of the eightfold nature of the world—the five Bhutas and the three Gunas, making in all the said eight.

The following article will describe the meaning and significance of the said attributs of the Bhutas in terms agreeable to the modern Science itself.

(To be contiuned)

Look here on this picture and on this—Shakespeare.

By

Dr. G. L. Deshmukh, M. B. B. S.

Bombay.

—:o:—

1. Nothig like fret-wood. It is easy to cut and fix. Chequered pieces for chair-bottoms, sofas, partitions, backs of cup-boards, chiffonier etc. are available in different sizes. It allows no bugs to lodge and the chair is clean, lasting and inexpensive needing no repairs.

True! we all want little labour and greater ease with prepared articles. It lightens carpenter's work, for it is a made wood (saw-dust pressed as warp and woof by glue or some sticky substance, as glue is costly, dried and made for by water, fret-wood shrivels up and peels off). Bamboo cane work, cane bottoms are healthy, allow free air and do not tire out muscles as does a fret-wood bottom or ribbed third class benches which by the heat due to long sitting and sweating exhaust the skin and body, especially in the tropics—God was wiser in giving us bamboo for it, Artificial leather (Rex-skin, Reksine) sette, motor seats, especially of the owner driver are now-a-days provided with a free portable and adjustable cane back.

2. Nothing like oil-paint. It lasts ten years as compared to any water colour or white-wash.

The latter being chunam (lime) is antiseptic, germicidal, deodorant and is therefore used in infectious hospitals and segregation camps. Always keep fresh oil-painted place open for free ventilation to take-off nauseous emanations of the chemicals in paint, e. g. arsenic in green paint (Note :—eczema of ankles due to cheap green socks, the colour containing arsenical irritant). Some people close doors and windows and switch on the fan. The air is vitiated and body gets cold like cadaver kept underground with fan injected & prepared for dissection. Enthusiasts might often crowd in a patient's room and utilise fresh air.

3. Nothing like a good smoke after exertions.

Mucin is natural sticky lubricant for nose as also of the intestines but smoking, snuffing and panchewing spoil nasal discharge, irritate posterior nares, uvula etc., lower resistance—first line of defence of the body is broken and conduce to cough, bronchitis and bronchial asthma. Nothing like pure tobacco, powdered as snuff or smoked in a brick pipe and safee or cloth or better filtered through water in a hooka or eaten with pan. The latter gives lime Calcium, Catechu and betel leaf, piper betel leaf, with areca-nut—a vitaminous calcium supplying digestive mouth deodorising due to cardamoms from Malay, Java, Sumatra and cloves from Zanzibar and Madagascaar—the only objection to these is the bad habit of spoiling basins, footpaths, streets, wall-corners, lavatories and water-clossets and throwing burning cigarette-tail bits or bidee-ends from top-floor on people or streets to annoy pedestrians who bare-footed are drudging along to their daily bread-winning. Unconsciously little mucus swallowed each time gives the effect of autogenous vaccine but is often ignored or never thought of.

4. Nothing like electric hot-bags. Just switch it on and you get hot bag in a minute.

Slight fomentation with ordinary red-brick piece heated and wrapped is as good and as long heat-keeping as any rubber bag, hotwater bag or a white peat brick or mud-bath ; stay at a sulphur hot water spring—it is cheap, within reach of all pockets. Simple change from sea-level place to high altitudes or reverse, from moist place to dry or vice et versa is a blessing, Mere change of drinking water from comfortable town tap service to river or well which demands bringing exertion is a boon. Servants, stock-exchange brokers, business men every year should not fail to take advantage of leave legally due not by producing a medical certificate for any reason or cause and then laughed at as worth rupees two to five, but by straight forward demand according to owner's convenience as something due which demarcates service and slavery.

5. Leprosy is a disease which ought to be isolated. Lepers sitting in corners of streets of large towns may not be contagious but certainly by touching coins thrown at them by the charitable wine dealers may transmit B. lepra from their nasal discharge. There should be an asylum for them to which help, donations, old clothing may be sent.

B. lepra causes anaesthesia as nerves waste, tissues decay and atrophy and power of smell is lost. Note : olfactory sense is dulled by coryza, cold and in the same way owing to the nasal discharge the schuciderian membrane loses its detecting capacity. So too in a fall on the face if nose membrane be smashed accidentally as in head injury, sense of smell is lost but asthma does not develop or follow.

6. Nothing is so marvellous and magical as ephedrin, synthetic ephazene, ephetonin in giving instantaneous relief in asthma. Old antispasmodics, Ether, Lobelia, Belladonna, Stramonium Grindelia, etc. are exhausting and everlasting to the patient and the prescriber in the perennial treatment of the agony.

If nothing is available, how can a physician relieve the sufferer of his malady or should he simply console him stating that it is his past life sin and that he must bear his punishments with a good heart—bear troubles of Dickens or tolerate like Spenlowane's fate due to Jorkins. Note :—Punishments ordained by God with no appellate court but repentance and the canticle "Dens misercatur". Diabetes due to not giving any food in time to dependents, servants and others, asthma for making horses, camels, dogs, bullocks run hard and pant, skin diseases, leprosy, for serving people with very dirty unclean methods, leucoderma for undivulged meanness, paralysis for robbing people of their money by trick, usary etc., cancer, sarcoma for murder, deformity for arson, robbery and so on. Ask the patient to remove his shirt, sit on a bathmat (wooden square-holed seat or part of wood) and pour cold and warm water slowly on his back running down from back of one shoulder and then down anotheir. The respiratory act gets its rhythm altered, fixation of chest is overcome, diaphragm released and normal respiration is restored avoiding exposure. Get him dressed up again and he can fall off to sleep. Study his offending irritant by starvation (three days on mere water, then on milk alone has cured some), add gradual allowing of articles of diet or study his professional irritant flour of bakers, flowers of gardeners, lotions of surgeons, peculiar smell in x-ray room, iodoform in out-patient-hall, spices of grocers, coal dust in coal-dealers, cement of slab-workers in R. C. C. erections etc. and stop the offending culprit. In cases in which a person while asleep feels as if falling down a precipice and wakes up with tachycardia and frightened, same done so as to run down the spine hot and cold alternatingly every day at bath time in the morning procures sound sleep in a month's time. Splashing of cold water on face of a person gets him back to consciousness if he be dead drunk—treatment adopted by surgeons on night duty on saturday nights in hospitals. By giving buttermilk to drink we can make a drunkard vomit and the spueing relieves him of the sick & heavy head. Much tea or drinking of spirits act by increasing heat in body or irritating the throat and cause a predisposition to the attacks. Nose blocking as a cause is relieved by drinking water (through nostrils) by the nose early morning, not the tap water but newly drawn fresh well-water

Coffee being cold and a seed so heavy of digestion increases constipation and tea promotes indigestion ; over and above, tea at odd hours destroys hunger. The chocking of the nose and catarrh and resultant asthma due to constipation are banished by a dose of hydragagne purgative. The hobby and fashion of inhaling camphor or a synthetic or menthol only destroys the powers of keen perception of the olfactory nerves, lobes and of the Schneiderian membrane of the nose, granting that menthol by benumbing forehead nerves stops head-ache and camphor applied to a cavity allays tooth-ache (little camphor rolled up in a pledget of cottonwool and held in the aching tooth side cures it as does chloral hydrate). In ca es of dry nose or excessive nasal discharge (rhinitis sicca or catarrhal) ; pure cows' ghee slightly warmed and a few drops put into the nostrils, head reclining backwards, will ameleorate the conditions, Trust head, nose and nerves to pure animal ghee than to heavy unmiscible mineral oils many on the market or any drug containing nose-block removes as sprays or applications. Here a note of warning may be given as to the increasing use of saponified, dehydrated, hydrogenised, or Sulphur dioxide-treated vegetable butter and ghee in place of animal butter and ghee—the only animal food-fat, vitamins and protein containing stuff eaten by a major portion of vegetaranian, rich and poor classes alike. The trade may be lucrative but it is a danger to the health of the people who owing to increasing economic stress and harder struggle for existence are prone to buy cheap, the cheaper and the cheapest. This has given a blow to the butcher's business who used to melt fat tallow and sell to ghee preparing merchants for adulterating and making cheap ghee stuff. But note the matter, whatever it be, was an animal product. Some laugh at Konkan people who cook in cocoanut oil but are proud in using vegetable cocoanut oil ghee as it executes the 'Ahimsa' ideal. Abdominal breathing (movement below the umblicus to be held in fixed hollowed pose on expiration and thoracic breathing done for sometime) daily will (a yoga feat) alleviate severity of attackfs of asthma. In the same way if breath is up after inspiration, the floor of the perineum is pulled up inwards, anus and rectum are held tight pressing on the prostatic portion of the urethra so that during act of copulation semen is not discharged quickly, a hard scybalaor retained, early morning urine gives the common place morning erection ; experimentally a bobbin or wooden peg worn in rectum may give erection to those who do not get it, as a sterilised bead or ball of glass introduced into uterus after Hegar's dilatation will prevent conception. Calcium oxalate calculus swallowed is said to prevent coneeption probably as oxalic acid is an ecbolic—a constant source of irritation to knock out impregnated embedding), an irritant causing menstrual flow each month. Note :—Pot. Iodide by long use weakens the constitution except of tertiary syphilitics (Bismuth is useful in secondary as Hg. in primary and arsenic in both). Ephetonin, Ephedrin are longer acting, less blood-pressure raising, constant in effect than adrenalin but liquify semen and liquid semen is discharged with urine, exhaustion increases slowly, heart is felt to tremble within the thorax. Ext. Soma *kalpa* ready prepared is better. Excessive salivation (leaking from open mouth during sleep) in child or adult is exhausting. There are new injections of curcuma longa for tropical liver, blood-purification, skin affections and feeling of heat. God being wiser than man gave a crop of curcuma to the tropics. A little powder is daily used as a culinery article to continuously act on stagnant bile in hepatic region and gall bladder to promote its flow, to overcome lethargy of the bowel, stimulate peristalsis, destroy microbes and germs as antiseptic. A little mixed with *good*—molasses—and eaten at bedtime stops hacking cough as a pinch in a cup of hot milk relieves sore-throat and cold.

8. Centraception products are a blessing—a boon of science to humanity. You can't expect to bring forth children and leave them to the mercy of fate, poverty and infirmity. It is an economic problem and a nation cannot thrive, be successful, be powerful and rich by having myriads of underfed hirelings for slums who can possibly have no conscience, scruples, law and religion to abide by but the God-money and pleasure at all stakes. Young persons are

now able to read and know the anatomy and the physiology of very important parts of the body which were kept hidden, never attended to, intentionally ignored and love, psychology, psychiatry and eugenic talk was suppressed from their ears, all such phenomena made sacred and untouchable for youngsters except by the Islam and by the Jews who by circumcision paid particular attention to the all important portion of the body but for which half of the world function would be in dust.

The basis of the ideal life with well-fed and bred progeny and with all comforts of life is erected on a selfish, non God-fearing, rules of society nibbling, carping at monogamy, pleasure, mutual freedom, granting foundation for the edifice of universal brotherhood, not sister-hood and father-hood of God, the nation as a whole and probably faintly recognised mother-hood if not entirely let loose with an orphanage or nursery with national control and guardianship. Look at the screen from both sides, as we should, the silver screen. The best film is topsyturvy like photographic plate and photo and is bound to topple down by giving a blow to the very frame that has a heart-throbbing against the other with love. The best artist, applauded actor and heart-seducing singer now in the female form in the cinema and radio activities have to take lessons from some well-known former male dramatic personnel for their unimitable female acting on the stage. The latter is condemned as effiminating and former accepted as ennobling. It may be but the allurement and final degradation are deadly evils to society. It is a disgrace to have nude cover-pamphlets, smutty literature hanging open to view on stalls near school or other areas or nude half sections of private parts exhibited in windows of scientific apparatus dealers.

Sarangadhara Samhita

By

BHISAGWARA D. NARAYANA ROW,

(*Madras*).

(*Continued from our June issue*)

ERANDA SAPTAKA QUATHA

The decoction caused from the roots of Eranda (Ricinis communis), Bijapura (Cetrus medica), Gokshura (Tribulus terrestris), the two Bhrihatis (Solanum indicum and Solanum xanthocarpum), Asmabheda (Selaginella imbricata) and Bilva (Aegle Marmelos), given in combination with castor oil, or with the powder of assafoetida or with Yavakshara, (alkaline ashes of barley) or with saindhava salt, the diseases affecting the breasts, shoulders, loins, the male organ of generation and heart due to the provocation of wind are alleviated.

NAGARADI QUATHA.

Mixed with the powder of asafoetida and the souvarchala salt, the decoction made of Nagara (Dry ginger) and the roots of Eranda (Ricinis communis) or that of Indrayava (the bark of holarrhena antidysenterica) alone and drunk, colic due to the vitiation of wind is alleviated.

THREEPHALADI QUATHA.

Bloodbile, burning sensation all over the boly and colic due to the excited bile are relieved by drinking the decoction made of the three fruits, Aragwadha, (the cassia fistula), combined with sugar and honey.

ERANDA QUATHA.

A decoction should be made by adding two palas of the roots of Eranda (Ricinis communis) to eight times their measure of water (sixteen palams of water). This decoction mixed with the alkaline ashes of barley and taken is an alleviator of pain in the sides, and heart due to the vitiation of phlegm.

DASAMOOLA QUATHA.

By the administration of the decoction of the ten roots, along with alkaline ashes of barley and the saindhava salt, the diseases of the heart, tumours that arise in the abdomen, colic, cough and, difficulty in breathing are destroyed.

HARITAKYADI QUATHA.

The decoction caused from Haritaki (Terminalia Chebula), the roots of Duralabha (Alhagi Maurorum), Kritamelaka (Cassia fistula), Gokshura (Tribulus terrestris) and Pashanabheda (the roots of Selaginella imbricata), taken in combination with honey is beneficial in the obstruction of wind, strangury, burning sensation all over the body and pains.

VEERATARVYADI QUATHA.

Make a decoction of the drugs that compose the group known as (Veeratarvyadi) which consists of * Veerataru (the roots of Andropogan muricatus or those of Saccharum sara), Vrikshavanda (called otherwise vrikshadami), Kasa (the roots of Soccharum spontaneum), the three sorts of Sahochara (Barlaria Cristata of white, yellow and blue), the two sorts of kusa (long and short

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* Adhamalla interprets **Veerataru** as above. Veerataru has reference to Bilva, Bhallataka and Arjuna also. Kasirama holds veerataru here may be either **Sara** or **Bhallataka.** It is identical with **Vellantara** which is a native of marshy land with small leaves as those of **Syami** and thorn, possessing flowers of white, black, red and blue colours.

sorts of poa cynosuroides), Nala (phagmites karka), Gundra (panicum religinosum), Bakapushpa (sesbasia grandifolia), Agnimantha (Premna integrifolia), Murva (Sauseviera Zeylanica), Pashanabheda (Colemes amboinseus), Syonaka (colosanthes indica). Gokshura (Tribulus terrestris), Apamarga (Achyranthes aspera). Kamalam (the red Nymphoea lotus), Brahmi (Gratiola Monnieria). The decoction made from this group is beneficial in curing calculi, gravel in the urinary bladder, difficulty in micturition and retention of urine and also destroys all the deseases of the wind by restoring it to its normal condition.

ELADI QUATHA.

The decoction made of Ela (Cardamoms), Madhuka (Liquorice), Gokantaka (the roots of Tribulus Terrestris), Renuka (the seeds of piper aurantiacum), Eranda (the roots of Recinis communis), Vasaka (the leaves of Adhatoda Vasika), Krishna (piper longum) and Asmabheda taken added with the powder of Silajit, the stone in the bladder (calculus) is dissolved and strangury is relieved.

GOKSHURADI QUATHA.

The diseases called Mutrakricha is got rid of by drinking the decoction made from the whole plant of Gokshura (Tribulus terrestris) in combination with sugar and honey and so also the disease called Ushnavata.

TRIPHALADI QUATHA.

Urinary disorders are relieved by drinking the decoction made from Vara (the three fruits), Darvi (Berberis Asiatica), Abda (the bark of Cedrus Deodara) in combination with honey.

VATSAKADI QUATHA.

In the same way, by taking the decoction prepared of Vatsaka (the bark of Holarrhena antidysenterica), Thriphala (the three fruits), Darvi (Berberis asiatica), Musta (the tubers of cyperus Rotundus) and Bijaka (the bark of Terminalia tomentosa), Pramehas are cured.

TRIPHALADI QUATHA.

For the alleviation of all urinary disorders (Pramehas) the decoction caused from phalatrika (the three fruits), Abda (the tubers of cyperus rotundus), Darvi (Berberis asiatica) and Visala (Cucumis colocynthis) should be drunk added with the powder of Nisa (Curcuma longa).

DARVYADI QUATHA.

Take of Darvi (Berberis asiatica), * Rasanjanam (Extract of Berberis asiatica), Musta (the tubers of cyperus rotundus), Bhallata (Semicarpus anacardium), Sreephala (the fruits of Aegle Marmelos), Vrisha (the leaves of Adhotada Vasika) and Kairata (Ophelia Chireyta) and make a decoction out of these. This should be given when cold adding to it honey which is an alleviator of dysmenorrhoea accompanied with black or white discharge from the genitals.

NYAGRODHADIGANA QUATHA.

Take as many as are available from the group of Nyagrodha consisting of Nyagrodha (the bark of Ficus bengalensis), Plaksha

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* Rasanjanam is an extract of **Berberis asiatica** which is prepared by boiling together equal parts of its decoction and milk until it is reduced to the consistence of an extract. Galena or the Sulphide of lead ore is sometimes called Rasanjana in Ayurvedic texts and as such some physicians use the lead ore wherever this term is mentioned in prescriptions.

(Ficus infectoria), Kosamra (Mangifera sylvatica), Vetasa (Rumex-vesicarius), Badari (Zizyphus jujuba), Tuni (Cedrela toona), Modhuyashti (Liquorice), Priyala (Buchanania Latifolia), the two sorts of Lodhra (Symplocos racemosa and that variety called Savara of the same), Udumbara (Ficus glomerata), Pippala (Ficus religiosa), Madhuka (Bassia latifolia), Parisapippali (a variety of Piper longum), Sallaki (Boswellia serrata), Tinduki (Diospyros embryopteris), the two sorts of Jambu (large and small sorts of Eugenia Jambolana), Amratam (Mangefera indica), Siva (Terminalia chebula), Kadamba (Anthocephalus cadamba), Kakubha (Terminalia Arjuna), Bhallataka (the fruits of Semicarpus anacardium), and prepare a decoction from them. This decoction constipates the bowels, cures boils and sores, unites fractured bones, allays faults of the female generative organs, burning sensation over the body, increase of adaps and the effects of poisons.

BILVYADI QUATHA.

Adding with honey, the decoction made of the roots of Bilva (Aegle Marmelos), Agnimantha (Premna integrifolia), Syonaka (Colasanthes indica), Kasmari (Gmelia arborea) and patala (Sterospermum Suaveolens) should be taken for the relief of obesity.

TRIPHALA QUATHA.

Added with honey and taken, the decoction of the three fruits is said to be a reducer of obesity. So also honey mixed in cooled boiled water and termerik removes corpulency.

CHAVYADI QUATHA.

Diseases of the stomach and abdomen (Udara) should be conquered by administering the decoction caused by boiling Chavya (Piper chaba), Chitraka (the roots of Plumbago Zeylanica), Viswa (dry ginger) and the bark of Devadaru (Cedrus deodara) mixing the same with the powder of Trivrit (Ipomea Turpethum) and also cow's urine.

PUNARNAVADI QUATHA.

The decoction of Punarnava (the white variety of Boerhaavia diffusa), Amrita (Tinospora Cardifolia), Daru (the bark of Cedrus Deodara), Pathya (Terminalia chebula) and Nagara (Dry ginger) taken in combination with powdered Guggulu (Balsamodevdron Mukul) and cow's urine is an alleviative of sophodara.

PATHYADI QUATHA.

For the alleviation of the diseases of the liver and spleen and also of the tumours that arise in the abdomen, the decoction made of Pathya (Terminalia Chebula), Rohitaka (the bark of Amoora Rohitaka) should be drunk adding Yavakshara and the powder of Pippali (Piper longum) to it.

PUNARNAVADI QUATHA.

For the alleviation of the oedematous and inflammatory swellings on hands, feet, abdomen and face, the decoction made out of the roots of Punarnava (the white sort of Boerhaavia diffusa), Daru nisa (Berberis asiatica), Nisa (Curcuma longa), Sunti (Dry ginger), Haritaki (Terminalia Chebula), Guduchi (Tinopora Cardifolia), Chitraka (the roots of Plumbago Zeylanica), Bhargi (Siphonanthes indica) and Devadaru (the bark of Cedrus deodara).

TREEPHALA QUATHA.

The decoction of Phalathrika (the three fruits) mixed with cow's urine and taken is a curer of scrotal swellings caused by the provocation of wind and phlegm.

RASNADI QUATHA.

The decoction of Rasna (Vanda Roxburghii), Amrita (Tinospora Cardifolia), Bala (Sida Cardifolia), Yasti (Liquorice), Gokantaka (the roots of Tribulus terrestris) and the roots of Eranda (Recinis Communis) should be taken in combination with Castor oil for the reduction of the swelling of the scrotum due to protrusion of intestines.

KANCHANARA QUATHA.

The bark of Kanchanara (Bauhina Variegata) made into a decoction and taken in combination with the powder of dry ginger cures the disease called Gandamala.

So also, the bark of Varuna (Crataeva religiosa) made into a decoction and taken in combination with honey reduces Gandamala.

SAKHOTAKA QUATHA.

For the cure of obesity and elephantoid swellings the bark of Sakhotaka (Tropis Aspera) should be drunk mixing it with the urine of a cow.

PUNARNAVADI QUATHA.

Internal and deep-seated abscesses are cured by taking the decoction of Punarnava (the white variety of Boerhaavia diffusa) and the bark of Varuna (Crataeva religiosa).

So also, by taking that got from the bark of Sigru (Moringa pterygosperma) in combination with the powder of asafoetida.

VARUNADI QUATHA.

The decoction caused from the group of drugs called "Varunadigara" made into a decoction and drunk in combination with the powder made of the medicinal substances forming the group called *Ushakadi (alkaline earth etc.) group, immature abscesses are suppressed.

VARUNADIGANA QUATHA.

The decoction made from the drugs known as Varunadi group which consists of Varuna (Crataevia religiosa), Baka pushpa (Sesbania grandifolia). Bilva (Aegle marmelos), Apamarga (the roots of Achyranthes aspera), Chitraka (the roots of Plumbago Zeylanica), the two varieties of Agnimantha (Premna Serratifolia), the two varieties of Sigru (Moringa pterygosperma), the two varieties of Bhrihati (Solanum indicum and Solanum xanthocarpum), the three sorts of Saireyaka (the black, yellow and white sorts of Balleria prionitis), Murva (Sauseveira Zeylanica), Meshasringi (Gymena Sylvestra), Kirataka (Ophelia chireyta), Ajashringi (Gymnema sylvestra), Bimbi (Diospyros Embryopteris), Karanja (the bark of Pongamia Glabra), Satavari (the bulbous roots of Asparagus racemosa), is said to keep away the diseases of phlegm and obesity and also considered to be an alleviative of tumours (abdominal), headache and internal and deep seated inflammation and absceses.

KHADIRADI QUATHA.

Fistula in ano is cured by taking the decoction made of Khadira (Catechu) and the three fruits adding with the ghee of a she-buffalo and the powder of Vidanga (Embelia ribes).

PATOLADI QUATHA.

Syphilis is cured by drinking the decoction made from Patola (Trichosanthes dioica), the three fruits, Nimba (the bark of Melia

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* Ushaka (alkaline earth),) Saindhavasalt, Silajit, the two kinds of kasisa, Asafoetida and, Sutham combindly form the group known as Ushakadi.

Azadiract), Kirata (Ophelia Chireyta); Khadira (Catechu) and, Asava (the bark of Terminalia tomentosa) in combination with the powder of purified guggulu (Balsamodendron Mukus).

AMRITADI QUATHA.

By drinking the decoction of Amrita (Tinospora Cardifolia), the roots of Eranda (Recidis Communis), the leaves of Vasa (Adhotoda Vasika), mixed with Castor oil the disease called Vatarakta (tuberculor leprosy) that spreads all over the body is cured beyond doubt.

PATOLADI QUATHA.

The decoction of Patola (Trichosanthes dioica), the three fruits, Tikta (Picrorrhiza Kurroa), Guduchi (Tinopora Cardifolia) and Satavari (the bulbous roots of Asparagus raemosa) is an alleviator of tubercular leprosy associated with burning sensation all over the body.

AVALUGUJADI QUATHA

Mixed with the powder of Avaluguja (Vernovia anthelmentica), the decoction made out of Dhatri (Phyllanthes emblica) and Khadira (Catechu) if drink every day by men afflicted with leucoderma they get relieved from the same, who should also observe a conduct and regimen that is conducive to them.

LAGHUMANJISHTHADI QUATHA

Manjishta (Rubia Cardifolia), the three fruits, Ticta (Picrorrhiza Kurroa), Vacha (Acorus Calamus), Darunisa (Berberis Asiatica), Amrita (Tinospora Cardifolia) and Nimba (the bark of Melia Azadiraclita) should be made into decoction and drunk for the alleviation of leprosy, Pama (Eczema), * Kapalika and Raktamandala.

BRIHANMANJISHTHADI QUATHA

Take of equal quantities of Manjishtha (Rubia Cardifolia), Musta (Cyperus rotundus), Kutaja (Holarrhena antidysenterica), Guduchi (Tinospora Cardifolia), Kusta (the roots of Aplotaxis auriculata), Nagara (dry ginger), Bhafangi (Siphonanthes indica) Kshudra (Solanum Xatthocarpum), Vacha (Acorus calamus), Nimba (Melia Azadirachta), the two sorts of Nisa (Curcuma longa and Berberis asiatica), phalatrika (the three fruits), Patola (Trichosanthes Dioica), Katuka (Picrorrhiza kurroa), Murva (Sauseveira Zeylanica), Vidanga (Embelia ribes),Asana (the bark of Terminalia tomentosa), Chitraka (the roots of Plumbago Zeylanica), Satavari (the bulbous roots of Asparagus racemosus), Trayamana (Ficus heterophylla), Krishna (piper longum), Indrayava (Holarrhena antidysenterica), Vasaka (Adhotoda Vasika), Bhringaraja (Wedalia Calendulacea), Mahadaru (Cedrus deodara), Patah (Stephania hernandifolia), Khadira (Acacia catechu), Chandana (red Sandal wood), Trivrit (Ipomoea Turpethum), Varuna (Crataeva religiosa), Kairata (Ophalia Chireta), Vakuchi (Vernonia anthelmintica), Kritamalaka (Cassia fistula), Sakhotaka (Trophis aspera), Maha nimba (Melia Azadirachta), Karanja (Pongamia Glabra), Ativisha (Aconitum hyterophyllum), Jala (the roots of Pavonia odarata), Indravaruni (Cucumis colocynthis), Ananta (Hemidesmus indicus), Sariba (Ichnocarpus fruteseeus) and Parpata (Oldenlandia herbacea) and prepare a decoction of these.

This decoction which is called Manjishthadi Quatha is highly beneficial in the eighteen kinds of leprosy, in Vatarakta

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* Kapela is a variety of leprosy in which the eruptions are partly of a dark and of red colour which resemble in shape the broken pieces of a jar and which are dry and rough to touch accompanied by pain as if pierced by innumerable needles. Rakta mandala is that variety of leprosy in which the patches, some white and some red, are always moist.

(tuberculous hemiplagia, as in Syphilis), in elephantiasis, in Pakshaghata, in corpulency and in the diseases of the eyes.

PATHYADI QUATHA

The decoction made from Pathya (Terminalia chebula), Aksha (Terminalia Bellerica), Dhatri (Phyllanthes Emblica), Bhunimba (Ophelia Chireyta), Nisa (Curcuma longa), Nimba (Melia Azadircchta) and, Amrita (Tinopora Cardifolia) taken in combination with treacle is a reliever of pain in the head. Pain in the frontal bone, in the temporal bone, otalgia, hemicrania, Suryavarta and pain due to falling of teeth, night blindness, the diseases that affect the coats of the eye (Patala) and the disease called Sukra (milky film or white fleshy growth in the eye) are also alleviated by drinking this decoction

VASADI QUATHA

The decoction prepared out of the leaves of Vasa (Adhotoda Vasika), dry ginger, Amrita (Tinospora cardifolia), Darvi (Berberis asiatica), Raktachandanam (Red sandal wood), Chitraka (the roots of Plumbago Zeylanica), Bhunimba (Ophelia Chirayta), Nimba (Melia Azadirachta), Katuka (Picrorrhiza kurroa), Patola (the leaves of Trichosanthes dioica), the three fruits, Ambuda (Cyperus rotundus), Yava (the berley grains), Kalingaka (the seeds of Holarrhena antidysenterica), and Kutaja (bark of Holarrhena antidysenterica) is an alleviative of every disease of the eye, hoarseness of voice, nasal catarrh, difficulty in breathing and inflammation of the lungs (Urukshatam).

AMRITADI QUATHA

All diseases of the eye are cured by taking every day the decoction made of Amrita (Tinospora Cardifolia) and the three fruits (chebulic, belleric and embellic myrobolons) together with the powder of Pippali (piper longum) and honey.

* PANCHAVALKALA QUATHA

Ulcers, swellings and venereal ulcers of the male organ of generation are said to be healed by cleaning them with the decoction made from the barks of Aswatha (Ficus religiosa), Udumbara (Ficus glomerata), Plaksha (ficus infectra), Veta (Ficus Bengalensis) and Vetasa (Rumex vesicarius). The decoction should be made in the manner of Shadangapaniyam.

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* Some include the bark of **Melia Azadirachta** in this group excluding **Rumex Velicarius.** Vetasa has reference **Calamus Rotang also.**

Notes and News.

A CASE OF POISONING BY CYANIDE OF POTASSIUM.

In cases of Cyanide poisoning we see that the patients donot live long to observe its after effects. One of my patients survived after taking Cyanide of Potassium. The subsequent development may give interest to your readers.

Mr Ananta Majumder B. A. S/O Babu Abani Majumdar, 30 yrs. Becharam's Deuri, Dacca took Cyanide of Potassium 5 years back.

I saw him in the morning. He was unconscious—eyes red, pupils slightly dilated, reflex sluggish, Pulse 120 and Prespiration laboured 20 to 22.

He was admitted in the Mitford hospital at about 7 A.M. Stomach was washed. Strichnine and Camphor was injected at intervals and Oxygen was given continuoutly with Artificial Respiration. From time to time Respiration became worse but Artificial Respiration tided over the danger.

In the afternoon he became conscious and somewhat normal. This state of affair continued for 48 hours. He then got severe Hiccough and continued for a day during which he collapsed twice, needed Strychnum and Digitalum.

After this he was well for one month when he began to show signs of Paralysis. His speech became difficult and gait spastic and staggering. He could take his food with great difficulty. Temper became extremely peevish. He became blazed with anger on flimsy ground. Ran away from house on two occassions and had been picked up from some lonely garden after 2 or 3 days. He stammered. Mouth and tongue were red all the time as it was denuded of mucous membrane and had salivation.

The case became gradually worse. He had not fed and clothed and could not speak. The state remained same. Salivation increased profusely.

A funy phenomenon was seen now, Mosquitoes and bed bugs died sucking his blood and this continued for two years. Now he cannot talk but if teased, could utter a word or two as protest distinctly. He takes food with own hand but cannot clothe. He walks like a patient of paralysis agitans. He rushes forward and cannot step easily.

His brain was all along clear. He is still intelligent and plays cards and even flush with gain to his pocket.

Eyes, Ear, Smell, Heart, Lungs—are normal,

I hope this will be of interest to you all.

(From Indian Medical Record, June, 39.)

CORRESPONDENCE

To
The Hon. Dr. M. D. D. Gilder saheb,
Health Minister of Bombay Government,

Sir,

Two points which we urge in the interest of the Ayurvedic and Unani systems ;—

We invite your special attention to two important kinds of medicines :—

1, Asavas and Arishtas which are included in the prohibition rules are used purely as medicines. They are not intoxicating and are never given for intoxication.

So they ought to be exempted from the rules of prohibition. Asavas and Arishtas are simple and harmless medicines. They are given even to a baby one month old and have never produced evil effects on the babies. Asavas and Arishtas are naturally evolved. Alcohol is not added to them and we never distil them. Asavas and Arishtas are not distilled and, therefore, must be exempted from the Prohibition Rules.

We have been using them for a long time, People want them ; and if we are not allowed to use them, the useful drugs of *Ayurvedic Materia Medica* will disappear and the Public will be the poorer in overcoming diseases.

2 The second point is as regards the Narcotic drugs (Rule 27) such as Bhang, Ganja and Opium. We want these for the preparations of the Ayurvedic medicines, e.g. choorna (लाईचूर्ण) i. e.

powdered *Lai*, the famous *choorna for* dysentery, requires Bhang. *Jatifaladi* (जातिफलादि) *choorna* requires opium. Akarkara Bhadi (अकरकरा भादि) *Choorna* requires Opium. These are all *choornas* given in diarrhoea and dysentery. For these medicines we require Bhang and opium. Also for *Karpuradi choorna*, given for aphrodisiacs, impotence, melancholy and wasting diseases (T.B.) requires Camphor, Ganja and opium. So for these medicines we require Bhang, Ganja and opium. We prescribe *Watari* (वातारि) i. e. a medicine for nervous diseases in which opium, Kuchala (कुचला) i. e. Nux-vomica and pepper are used. This is a daily medicine.

So kindly see that Vaidyas get these necessary ingredients. We never give simple Opium in its own form to the patient and will ever prescribe it as Opium. It will form only one of the ingredients of a medicine.

These matters we have placed before the Excise Commissioner of Bombay. As regards the Asavas and arishtas, he said that he would give a permit to approved Vaidyas. As regards the Narcotic drugs, he says that he has no authority to grant a licence for Opium as a narcotic drug, but that he will make a recommendation for same to the Excise Minister.

Last but not the least is that we, Vaidyas, are all staunch prohibitionists and will always help the Government in their prohibition scheme.

Bombay
28th Sep. '39

Yours obediently
Sd. L. R. MALEKAR
Secretary
Bombay Presidency Representative Vaidya
Hakim Conference, Bombay.

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By Dr. G. N. Mukherjee, B.A., M.D., F.A.S.B., Visagacharya. Griffith prize essay for original Research for 1911. published by the Calcutta University with a foreword by Sir Ashutosh Mookerjee, Kt. Royal 8 vo. pp 303, 1923; Containing Biographical & Bibliographical notos of Ayurvedic Physicians and their works on Medicine from the earliest ages to present time.

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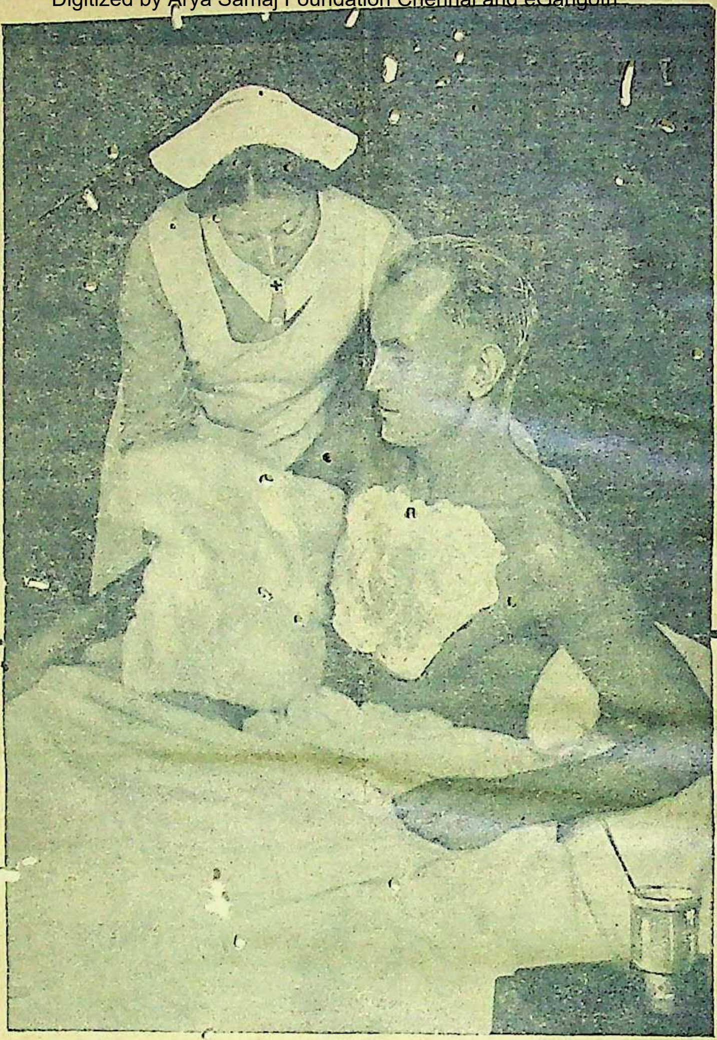

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